THE SUNDAY SCHOOL TEACHER'S MANUAL

Edited by

Rev. William M. Groton, S.T.D.

PART FOUR

THE PRAYER BOOK

Donald W. Mayberry

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THE SUNDAY-SCHOOL TEACHER'S MANUAL

Part Four

THE PRAYER BOOK

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The Theology of the Catechism,
By the Very Rev. S. R. Colladay.

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THE REV. WILLIAM M. GROTON, S. T. D.
Dean of the Divinity School, Philadelphia

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Preface to the Second Edition

THE demand for the "Sunday School Teacher's Manual" has been so great that the first edition is out of print. The Executive Committee of the Sunday School Association of the Diocese of Pennsylvania has taken advantage of the publication of the second edition to print it in four parts, each having its own index, as being more convenient for the teacher's use.

Also some additions and alterations have been made. The theology of the Creeds has been added to the brief history of the Creeds. The Catechism is treated from a practical point of view by the Rev. S. R. Colladay, Dean of St. Mark's Cathedral, Salt Lake City. Since the doctrine of the Trinity is considered in his article, the subject is omitted, for the sake of brevity, in the theology of the Creeds. No article is exhaustive, for the aim of the book is to arouse in the reader a desire for further knowledge, which can be gained from the indicated larger treatises.

It is hoped that these articles will prove especially helpful in the instruction of Teacher Training Classes. For this reason a list of questions has been added to some of the articles.

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I

A BRIEF INTRODUCTION TO THE HISTORY AND CONTENTS OF THE BOOK OF COMMON PRAYER

BY THE

Rev. Lucien Moore Robinson, S. T. D.,

Professor of Liturgics in the Divinity School of the Protestant Episcopal Church, in Philadelphia

I

A BRIEF INTRODUCTION TO THE HISTORY AND CONTENTS OF THE BOOK OF COMMON PRAYER

Part I. Its History

A gradual growth.—Our Prayer Book is not the product of a single age or nation, but is a growth from the Apostles' time to our own. Some of the most important parts of it are found in the New Testament, and others were added at the very end of the nineteenth century. Yet so gradual has been this growth, that there is no lack of unity in the book. It has been compared to one of the great English cathedrals whose foundations were laid in the Norman style, while the superstructure shows the Early English, the Perpendicular and the Decorated, added at different dates, yet all united in harmony.

Worship an essential part of religion.—To understand the Prayer Book, and rightly to appreciate it, one must study its history and development. Worship is an essential part of all religion. W. Robertson Smith says, "In the study of ancient religion, we must begin with ritual and traditional use." This is true of the religion of the Hebrews which finds its highest and most perfect representation in the liturgical worship of temple and synagogue. The early Christians in Jerusalem were familiar by precept and practice with this kind of worship, and we find our Lord giving to His disciples a prayer, instituting a sacrament at His last supper, and authorising baptism in His great commission.

The first form of Christian worship.—The administration of these sacraments was in accordance with a fixed

form of words. With the founding of the Christian Church at that first Pentecost, there was closely connected Christian worship. In the very next verse, after it is recorded that, as a result of St. Peter's preaching, there were baptised and added to the Church about three thousand souls, St. Luke says, "And they continued steadfastly in the Apostles' teaching and fellowship and in the breaking of the bread and the prayers." Here we see in the "*fellowship*," the evidence of Church organisation; in "*the breaking of the bread*," the Holy Eucharist; and in "*the prayers*," the beginning of a liturgical service.

There are many other references in the New Testament to *prayers*, *hymns*, *psalms*, *creeds*; to the *laying on of hands*, as in Confirmation and Ordination; to the *meeting on the Lord's Day* or the first day of the week. These and similar references are mere casual notices, as there was no occasion for a description of the details of Christian worship; but enough is recorded to make it clear that the worship was in some measure liturgical, with certain forms and prayers. We can see the beginning of two kinds of service; the one for prayer and praise and the other for the celebration of the Lord's Supper. Some writers connect the former with the worship of the synagogue and the latter with that of the Temple, but we know too little of the details of the Jewish worship to make such a reference of any great value.

In the second century.—In the second century we find quite full accounts of the meetings for worship in the "Apology" of Justin Martyr (probably written 148 A. D.) and at the end of the same century Tertullian gives us many details of the service.

In the third and fourth centuries.—In the third and fourth centuries the references become even more numerous, and about the time of the great Council of Nicea, we begin to hear of written liturgies, and a little later we have the so-called Clementine Liturgy in full, giving an

elaborate service for the Holy Communion. The forms of service in the East soon became fixed in a few Greek liturgies like those of St. Basil, St. Chrysostom and St. Mark, and have changed comparatively little from that time to this.

These Greek liturgies have been classified into four groups, named from the countries in which they were used, the Persian, the Syrian, the Byzantine (or Constantinopolitan) and the Egyptian.

In Rome.—In Rome the services of the early Christians were probably first in Greek, and this has left its mark on the later Latin and English services as may be seen in the words Litany, Kyrie and Eucharist, which are Greek words. The earliest forms of Latin services that have come down to us bear the names of *Leo the Great, Gelasius* and *Gregory the Great.* They were compiled in the sixth and eighth centuries,—and are called Sacramentaries, or services for the great Sacrament of the Lord's Supper.

But the services were not just alike in all parts of the West; they were different in Milan, where St. Ambrose had been bishop, from what they were in Spain, where the Christian worship was only tolerated under the Arab rule; and in Gaul, the present France, there were still different customs, while among the Christians in Britain, separated from the rest of the Church, many old customs which had been abandoned on the Continent were retained.

When St. Augustine came to England.—When St. Augustine came to England (597) he was bidden by Gregory the Great to choose from these various customs those best adapted to the English people; but he confined himself mainly to those with which he was familiar in Gaul and Rome.

At the time of the Norman Conquest.—At the time of the Norman Conquest, new uses and customs were introduced from the Continent, and many of the English

dioceses developed some peculiarity of use. The most famous was that of *Old Salisbury* (Latin *Sarum*), said to have been arranged by St. Osmund, the first Norman Bishop, and nephew of William the Conqueror.

Two types of service.—From the very earliest time, there were two distinct types of service; the daily office of praise and prayer, and the great eucharistic service. Under the influence of monasticism, in the fourth and fifth centuries, the daily office took the form of what is called the (seven) canonical hours,—*matins* (*lauds*), *prime, tierce, sext, none, vespers* and *compline*, with a very complicated arrangement of psalms, anthems, versicles, responses, lessons, hymns, etc. These numerous services each day could not be attended by the common people, and, even in the monasteries, they were often shortened and combined. Those of the morning, viz., *matins*, *lauds* and *prime*, were said without break and made a morning service with much repetition. The two services of *vespers* and *compline* were also combined often in practice, making an evening service.

Added services.—In the late Middle Ages, services in honour of the Virgin Mary and many other saints were added to the hour services, making further complications, until it was often very difficult for the priest to find out just what was the service which he ought to say for any particular day.

At the Reformation.—At the Reformation various attempts were made both on the Continent and in England to simplify these intricate hour services, and restore to the people some part in public worship. The common people who did not understand Latin, in which language all these services were used, had, long before the Reformation, for their private instruction *English Primers* containing some of the more important parts of the "*hours*," such as the Lord's Prayer, Creed, Te Deum, Penitential Psalms, etc., and these were preparing the way for the English Prayer Book.

In England.—In England the lead in the reformation of the services was taken by Archbishop Cranmer, a man well fitted by education and literary taste to undertake the important task of rendering the old Latin service into English, and arranging it in a popular and simple form. Manuscripts of Cranmer recently discovered show with what great care he had prepared for the change. He made use mainly of the old Latin service books which were of four kinds, viz.,—the *Breviary*, containing the hour services; the *Missal*, containing the Communion Service; the *Manual*, containing the occasional offices; and the *Pontifical*, containing the ordination and confirmation services, and other services in which a bishop must take part.

From the hour offices of the Breviary were compiled Morning and Evening Prayer, and from the Missal was formed the service of the Holy Communion; while the Manual and Pontifical furnished the basis for the other services. The greatest change was in the use of the English language instead of the Latin, and by this change the whole service was now made intelligible to the common people and they were encouraged to take their part in the public worship of the Church.

The Litany.—The Litany was the first service in our Prayer Book to be translated for public use. It was published in 1544, and with very slight changes has remained in the shape given it by Cranmer at that time. The principal change from the Latin Litany was in the omission of the very long list of saints' names after each of which, in the old service, the people responded, "*Ora pro nobis*" ("Pray for us"). One petition was added which shows the feeling in England regarding the Pope: "From the Bishop of Rome and all his detestable enormities, Good Lord, deliver us."

The Litany was the great service used in processions, and this was the principal cause of its peculiar form;—single clauses intoned by the leader, each followed by a

short response sung by the choir and people. In the English Litany, a number of these clauses were combined while the responses remained nearly as before.

Change in the Mass or Communion Service.—Four years later, in 1548, a change was made in the Mass or Communion Service. In the Latin service at that time, only the celebrant received the consecrated wine, but thereafter, all were to receive it, and an English form was composed mainly from German sources. This was called *The Order of Communion*, and added to the Latin Mass. In this we find for the first time our Confession, Absolution, Comfortable Words, Prayer of Humble Access, etc.

The first English Prayer Book.—After the death of Henry VIII, the revision of the Church services went on more rapidly. A committee took up the whole question, and under the guidance of Cranmer, prepared a single book in English containing nearly all the services formerly found in the numerous Latin books. Finished in 1548, this first English Prayer Book received the sanction of the authorities in 1549, and the Feast of Pentecost was chosen as the time at which it should become the use of the whole nation. It is known as the First Prayer Book of Edward VI, and its introduction marks a most important step in the history of the English Church and people.

This book is worthy of careful study, for in it we find nearly all the features of our present Prayer Book, the subsequent changes having been mainly in matters of minor importance and in the rearrangement of parts. This book stands as a monument, not only of the worship of the English people, but also of their language. The English Prayer Book of 1549 and the English Bible of about the same date have done more to fix the standard of English diction than any other books.

Tables.—The following tables will show the relation of the daily services of the English Prayer Book to the old hour services.

TABLE I

ANCIENT ENGLISH OFFICES.			PRESENT OFFICE.
MATINS.	LAUDS.	PRIME.	MORNING PRAYER.
"In the Name" .	Vers. and Resp. .	"In the Name"	Sentences
			Exhortation
(Priv.)		[See below]	Confess., Absol.
"Our Father" . .	. . . . .	"Our Father" .	"Our Father"
"O Lord, open" .	. . . . .	. . . . .	"O Lord, open"
"O God, make" .	"O God, make"	"O God, make"	"O God, make"
"Glory be" . .	"Glory be" . .	"Glory be" . .	"Glory be"
"Alleluia," or, . .	"Alleluia," or,	"Alleluia," or,	
"Praise be" . .	"Praise be"	"Praise be"	"Praise ye"
Invitatory	. . . . .	. . . . .	"The Lord's Name"
Response	. . . . .	. . . . .	
Ps. Venite	. . . . .	. . . . .	Ps. Venite
Hymn		Hymn	
12 Pss., 6 Ant.	5 Pss. and Ant.	3 Pss., 1 Ant.	The Psalms
(S., 18 Pss., 9 Ant.)	(S., Jubilate)	(S., 9 Pss., 1 Ant.)	(in course)
9 Glory's	4 Glory's	1 Glory	Glory's
Benedictions			
3 or 9 Lessons .	. . . . .	. . . . .	First Lesson
O.T., N.T., Hom.	. . . . .	. . . . .	O. T.
Responsories . .			
(S., Te Deum) .	. . . . .	. . . . .	Te Deum
	Canticle	Athan. Creed	or
	(S., Benedicite)	. . . . .	Benedicite
	Short Chapter	Short Chapter	Second Lesson, N. T.
	Hymn		
	Benedictus . . .	. . . . .	Benedictus
	[See above] . .	. . . . .	Jubilate
		[See above] . .	Athan. Creed or
		[Ap. Creed] . .	Ap. Creed
		["The Lord be"]	"The Lord be"
		Short Litany .	Short Litany
		"Our Father" .	"Our Father"
	Petitions	Petitions . .	Petitions
		Confess., Absol.	
	Comm. Collect .	. . . . .	First Collect
	Collect for Peace	. . . . .	Coll. for Peace
		Coll. for Grace .	Coll. for Grace
			Intercessions
			Thanksgiving
		Benediction:	Benediction;
			"The Grace"

TABLE II

ANCIENT ENGLISH OFFICES.		PRESENT OFFICE.
VESPERS.	COMPLINE.	EVENING PRAYER.
"In the Name" . . .	"In the Name" . . .	Sentences
	"Turn Thou us"	Exhortation
(Priv.)	[See below]	Confess., Absol.
"Our Father"	"Our Father"	"Our Father"
		"O Lord, open"
"O God, make" . . .	"O God, make" . . .	"O God, make"
5 Pss. and Ant.	4 Pss. and Ant.	The Psalms
5 Glory's	3 Glory's	Glory's
Short Chapter	. . . . .	First Lesson
Hymn		Ps. xcviii., or
Magnificat	. . . . .	Magnificat
	Short Chapter	Second Lesson
	Hymn	Ps. lxvii., or
	Nunc dimittis	Nunc dimittis
	[Ap. Creed]	Ap. Creed
Short Litany	Short Litany	Short Litany
"Our Father"	"Our Father"	"Our Father"
Petitions	Petitions	Petitions
	Confess. Absol.	
Comm. Coll.	. . . . .	First Collect
Coll. for Peace	. . . . .	Coll. for Peace
	Coll. for Aid	Coll. for Aid
	Intercessions	Intercessions
		Thanksgiving
	Benediction	Benediction

NOTE.—In these tables the dotted lines will show from which of the old Offices the parts of our own are derived. Any features transposed for the sake of comparison are included in brackets. S. signifies Sunday.

The compilers give the reasons for their work in the preface. These are mainly to provide for the reading of the whole Bible in the service, to simplify and purify the old services, to make one uniform use for the whole nation and to render it into a language understood of the people.

One portion of the Church, the Ultra-Conservative, desired to retain as much as possible of the old services and customs, and in using the book continued the old

ceremonies and vestments. Another party, the Ultra-Reformers, were not satisfied with the book and wished to abolish the use of most of the old ceremonies and vestments. As this latter party was the stronger and was favoured by the civil power, they were able, in 1552, to have the book revised in accordance with their desires and to bring it more in accord with the work of the Protestant reformers of Germany.

The Book of 1549.—The Book of 1549 had retained prayers for the departed in the Communion Office, the unction of the sick, the use of the cross in various services, the invocation of the Blessed Virgin Mary in the Litany, the reservation of the consecrated bread and wine for the use of the sick, the use of many of the old vestments and other things which were displeasing to the advanced reformers, and now through their influence, the book was subjected to a thorough revision and most of these things were removed.

The second Book of Edward VI.—In the second Book of Edward VI (1552), *Matins* becomes *Morning Prayer*, and opens as in our present book with sentences, confession and absolution. The word *Mass* was dropped from the title of the Communion Office and the whole office rearranged by dislocating the old order, introducing the Ten Commandments, and omitting, among other things, prayer for the dead and the Agnus Dei. No vestments were to be used except the surplice.

This book had but a short life, for when Edward VI died in 1553, his half-sister Mary, who was a Roman Catholic, restored the Latin service. At her death in 1558, Elizabeth came to the throne and brought back the English Prayer Book, mainly in the form of the second Book of Edward VI, but with some changes making it more acceptable to the Conservative party.

The Hampton Court Conference.—In the latter part of Elizabeth's reign, the Puritan party became strong and demanded changes in the Prayer Book, objecting to such

ceremonies as had been retained; *e. g.*, the ring in matrimony, the cross in baptism, kneeling at the reception of the Holy Communion and the use of any vestments.

With the accession of James I (1603), who was also the King of Scotland, where the Presbyterians were in power, the Puritans hoped to get the English Prayer Book revised. But the king, in the Hampton Court Conference, to their great disappointment, supported the bishops in refusing to make any important changes. In the next reign, when Archbishop Laud tried to enforce the use of the Prayer Book both in England and Scotland, the Puritan and Presbyterian parties in those countries were strong enough, not only to prevent this, but to overthrow Episcopacy itself and to abolish the use of the Prayer Book, replacing it with the *Directory of Public Worship*. Archbishop Laud and King Charles were both beheaded in the Civil War which followed, and the use of the Prayer Book was made a penal offence.

The Savoy Conference.—When the Stuarts were restored in 1660, the use of the Prayer Book came back with them, and occasion was taken to revise it. The Presbyterian party still urged that many things be omitted and more freedom be given for extempore prayer. A conference between the Presbyterian and Church parties was held at the Savoy Palace in London, and has always been known as the Savoy Conference, in which the matters in dispute were discussed, but no agreement was arrived at, and only a very few changes were made in the way of satisfying the demands of the Presbyterians. The Convocation of the Church undertook a careful revision of the whole book, and after it had received their sanction it was attached to the *Act of Uniformity of Worship* and became a part of the law of England.

No later revisions.—The close connection between Church and State in England has prevented any later

revisions, though several have been proposed. This Prayer Book of 1662 remains still the only one in use in the great English Church, and was the one used in the English Colonies in America before the Revolution of 1776.

The Prayer Book in the United States.—The first recorded use of the English Prayer Book within the present limits of the United States was in 1579, only thirty years after the introduction of the book in England. In that year Sir Francis Drake made his famous voyage up the Pacific Coast and landed near where San Francisco now stands. Here the chaplain of the fleet held service, using the English Prayer Book. To commemorate this event, there has been erected in the Golden Gate Park at San Francisco a large stone cross called the *Prayer Book Cross*.

Within another thirty years, the English people had established a permanent colony at *Jamestown*, where the English Prayer Book was used in the Church services, and now for more than three hundred years, there has never been a Sunday in which the prayers of this book have not been used in our land. The missionaries sent out by that venerable Society, "*The Society for the Propagation of the Gospel*," called generally the "S. P. G.," carried the Prayer Book throughout the length and breadth of the land and when the Revolution broke out, it was used in every Colony. During the Revolution (1776–1783), the Church was much divided, some favouring the American and some the British cause. The former would not use the prayers in the Prayer Book for the King of England, and the latter were often forced by the patriot army to leave their churches.

At the close of the war, the Churchmen in the new States organised themselves into *The Protestant Episcopal Church*, and decided to continue the use of the English Prayer Book, altering it in some parts to adapt it to the changed condition of civil life.

The earliest attempted revision (1785) called *The Proposed Book*, departed too far from the English Book, and was not accepted by the Church; but in 1789 a careful revision was undertaken by the General Convention and resulted in our present Prayer Book which was adopted for use throughout the whole United States. There were many small changes made in the language; some things were left optional and some were omitted, as *e. g.*, the *Athanasian Creed*, the *Magnificat* and the *Nunc Dimittis*. For the two latter were substituted two Psalms. The most important alteration was in the Prayer of Consecration in the Communion Service. This was now taken with slight changes from that in use in the Church of Scotland, where the non-juring bishops had consecrated the first American bishop (Seabury, 1784). This prayer conforms much more nearly to that used in the early Church than the one in the English Prayer Book.

Among the additions in the American Book of 1789 were some of the Special Prayers and Thanksgivings, a service for Visitation of Prisoners, the Thanksgiving Day service, and a form of Family Prayer.

Ten selections of Psalms were printed before the Psalter, any one of which might be used instead of the Psalter for the day. The first American Prayer Book ended with the Psalter. The *Ordinal* was added in 1792, the form of *Consecration of a Church or Chapel* in 1799 (there is no such service in the English Prayer Book); the office of Institution in 1808 (first introduced in 1804 as office of Induction of Ministers). *The Thirty-Nine Articles of Religion* of the English Church were revised and finally set forth in their present form in 1801.

In the General Convention of 1826, Bishop Hobart of New York proposed changes in the Prayer Book, authorising a shortened form of Morning Prayer, and altering parts of the Confirmation Office; but so general was the opposition to the proposed changes, that in the next Convention (1829) Bishop Hobart himself moved

that the matter be dismissed from the consideration of the Convention.

In 1853, Doctor Muhlenberg and others presented their famous *Memorial* to the House of Bishops, asking, among other things, for greater liberty in the use of the Prayer Book, and a committee of bishops was appointed to consider the matter. This committee, in 1856, reported a number of special prayers, none of which was adopted, and the House of Bishops adopted resolutions providing for special and shortened services; but as this was the act of the House of Bishops alone, it was thought to be without authority. And here the matter of Prayer Book revision rested until the General Convention of 1880, when a joint commission of bishops, presbyters and laymen was appointed *to revise the Prayer Book.*

For twelve years the Churchmen in Diocesan Conventions and in the General Convention, as well as in the Church papers and pamphlets, gave themselves up to a study of the Prayer Book and the proposed changes. In the Convention of 1883, the joint commission, under the leadership of Doctor Huntington, presented a well-digested scheme of revision and to their report annexed a printed Prayer Book called *The Book Annexed*, showing what the Prayer Book would be like if all their changes were finally adopted.

In accordance with the Constitution adopted by the General Convention, no change can be made in the Prayer Book at a single Convention. Such changes as are approved in one Convention must be made known to the various Diocesan Conventions, and then come up for final action at the next General Convention.

Only a part of the changes proposed by the joint committee were approved in 1883. Some were rejected and others postponed until 1886. In the Convention of 1886, final action was taken on the changes approved in 1883, but not all were finally adopted; while a large number of new changes were proposed in that Conven-

tion, some of which were approved and awaited final action in 1889.

The Church at large was becoming restless at the continual changing of the services and the consequent introduction of leaflets containing those changes which had received the final approval of the General Convention and were therefore the legal use of the Church.

A strong effort was made in the Convention of 1889 to stop all further change, but largely through the influence of Doctor Huntington, it was decided to complete the work in 1892, and in the Convention of that year, the work of revision was brought to a close. A commission was empowered to prepare a single copy of the Prayer Book which should contain all the changes authorised, and to certify to its correctness with their signatures. Through the generosity of one of the committee, a magnificent volume was prepared and presented to the next Convention. This volume is known as the *Standard Prayer Book*, and is put in the care of the Custodian of the Standard Prayer Book. This Custodian is elected by the General Convention and his duty is to certify to the correctness of every edition of the Prayer Book. His certificate must be printed in every authorised edition.

This last revision accomplished much in the way of "*enrichment and flexibility of use.*" Many things in the English Book which had been omitted in 1789 were now restored and some new matter added; while the rubrics were so changed as to secure shortened and special services, giving the minister considerable liberty in the use of the various offices.

Part II. Its Contents

The contents of the Prayer Book may be divided thus :—

(I) **From the Title Page to Morning Prayer.**—(In this portion the pages are numbered at the bottom in Roman numerals. In the rest of the Prayer Book the paging is uniform in all editions with the exception of those smaller than 32 mo).

(II) **From Morning Prayer to the Epistles and Gospels** (pp. 1–51).

(III) **The Service for the Sacrament of the Lord's Supper** (pp. 52–243).

(IV) **The Services for the Sacrament of Baptism, together with the Catechism and Office for Confirmation** (pp. 244–276).

(V) **The Occasional Services** (pp. 277–327).

(VI) **The Psalter** (pp. 328–508).

(VII) **The Ordinal, together with the Offices for the Consecration of a Church and the Institution of Ministers.**—(This last division was not originally a part of the Book of Common Prayer, but was added after the book was first adopted.)

I. From Title Page to Morning Prayer

This portion contains the Preface, authorisation and general direction for the use of the book in the services, together with the Lectionary and Tables for finding Easter, and may be divided as follows :

(1) **The Title Page.**—This should be committed to memory, as it gives in a concise form a statement of the contents and character of the book. The following points are to be noted :

(*a*) "**Book.**"—Now a single book containing all the services instead of the many books which were needed in the Middle Ages.

(*b*) "**Common Prayer.**"—Public, for both minister and people ; for the common needs of all.

(*c*) "**Administration of the Sacraments.**"—*I. e.*, the two great Sacraments of the Holy Communion and Baptism.

(*d*) "**Other rites and ceremonies.**"—The other offices as, *e. g.*, the Burial Office (technically a rite refers to the text, while ceremonies refer to the actions, as, *e. g.*, the making of the sign of the cross in baptism).

(*e*) "**Of the Church.**"—The Church of the creeds — the One, Holy, Catholic, Apostolic Church.

(*f*) "**According to the use of the Protestant Episcopal Church in the United States of America.**"—The proper and legal form of service in our branch of the Church as distinguished from the English, Roman, Greek or other "*uses.*"

(*g*) "**The Psalter.**"—Used in the daily offices and in most of the other services.

(2) **The Certificate.**—The Certificate guarantees the book's correctness. (See Article X of the Constitution; also Canon 41.)

(3) **The Table of Contents.**—The Table of Contents is arranged in the order of our seven divisions, under twenty-nine heads; those without number printed in italics correspond to our division VII. The Articles of Religion have a title page of their own.

(4) **The Ratification.**—The Ratification shows when, where, and by whom the book was made the use of our Church.

(5) **The Preface.**—The Preface is condensed from a preface written by Doctor William Smith for the Proposed Book of 1786. It gives reasons why changes in the forms of worship may at times be desirable and what the nature of those changes should be, quoting the example of the Church of England to justify such changes. It also gives the occasion which led the American Church to revise the English Prayer Book, while declaring that

"this Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

(6) **Concerning the Service of the Church:**

(*a*) **A general statement relating to the various services.**—This should be carefully read as it guides the minister in the use of the book.

(*b*) **The use of the Psalter.**—On ordinary days and on special days and occasions. The proper Psalms for sixteen days mark these days as of special importance. Except on these sixteen days, one of the twenty selections may be used instead of the Psalter for the day of the month. In this way, great flexibility in the use of the Psalter is obtained.

(*c*) **The rest of Holy Scripture and Hymns and Anthems.**—Note the following points:

(i) *General directions:* Concerning the lessons and the liberty a minister has in the selection of the same.

(ii) *A table of proper lessons for Sundays:* These lessons are selected for their appropriate connection with the teachings of the Church year.

(iii) *Table of proper lessons for Holy Days:* Selected on account of some connection with the events celebrated on those days.

(iv) *Table of lessons for the forty days of Lent and for the Rogation and Ember Days:* These are penitential seasons and the lessons are selected to emphasise the Church's teaching and *may* be used instead of the ordinary daily lesson found in the Calendar, while those in (ii) and (iii) *must* be used instead of such lessons.

(v) *Calendar lessons for each day of the month*

throughout the year: These are so selected as to cover nearly all of the Old Testament and all of the New Testament. In most cases they follow the order of the books of our Bible. Exceptions should be noted and reasons for them found.

(7) **Tables and Rules for the Movable and Immovable Feasts and Fasts.**—These tables help us to find the time when feasts and fasts are to be kept, and for the most part are connected with the finding of Easter Day. The immovable Holy Days are twenty-five, and should be learned with their dates. The nine Sundays which have special names should also be learned and their names explained. The fasts and other days of fasting are specified. Note that "Holy Thursday" is not Thursday in Holy Week but Ascension Day. Explain the Rogation Days and the prayers provided for them found on page 41, and also the Ember Days and their prayers on page 40.

The end of this section consists of five tables to find Easter Day in any year. The explanation of the Golden Number, Dominical Letter, Bissextile, or Leap Year, will be found in any good Prayer Book Commentary.

II. From Morning Prayer to the Epistles and Gospels

(1) MORNING PRAYER

This may be best divided into four parts as follows:

(1) **From the opening to the versicle, "O Lord, open Thou our lips."**

(2) **Praise: the Venite, Psalms, and Canticles.**

(3) **The hearing of God's Word in the two lessons and the recital of our belief, as founded on that Word, in the Creed.**

(4) **Prayers.**

Let us examine each of these in turn.

(1) **The opening part.**— This part begins with:

(*a*) *The Sentences.* In the English Book, these are all of a penitential character, but in the American Book, new ones have been added and a part of them arranged according to the Church year, so that the minister may adapt the beginning of the service in some measure to the character of the season, by choosing appropriate sentences and using the liberty allowed by the rubrics. For example, on Christmas Day by using the proper sentence indicated on the margin by the word "Christmas" and passing at once to the Lord's Prayer, the opening part becomes joyful rather than penitential. The flexibility of use introduced at our last revision, is well illustrated in the rubrics preceding the sentences. These directions are called *rubrics* from the Latin word denoting red, because in the manuscripts before the age of printing they were written in red ink, and in many of the printed editions, they still appear in red. Special sentences are provided for the eight great Church seasons.

(*b*) *The Exhortation.* In the Exhortation, the minister invites the congregation to a common service, naming the characteristic parts of that service as

(i) Confession of our sins.
(ii) Praise and thanksgiving.
(iii) Hearing God's Word.
(iv) Prayer.

(*c*) *The General Confession.* Note the printing; *i. e.*, the use of capital letters to mark off the different clauses so that people may keep together in saying this confession. This device is used in all forms that are to be said by the people and minister together, as may be seen in the Lord's Prayer, the Creeds, the prayer "Turn Thou us," etc., in the Penitential Office, the Confession

and the Ter Sanctus, etc. The "Amen" is printed in the same type as the Confession, which indicates that it is to be said by the same persons as the Confession. When printed in italics it is a response.

(*d*) *The Declaration of Absolution or Remission of Sins.* None but a priest may use this. The second form is the one used in the Communion Service. In the American Book, three forms which regularly belong to the Communion Service, may be used as alternates in the Morning and Evening Prayer. These are the "Gloria in Excelsis" for the "Gloria Patri"; this second form of Absolution instead of the first one, and the Nicene Creed instead of the Apostles'. This liberty is seldom used in our Church now, and is not allowed in the English Church.

(*e*) *The Lord's Prayer.* Note the liturgical printing dividing the Prayer into eleven clauses and the printing of the "Amen." Two forms of this Prayer are found in the Prayer Book, one ending with "deliver us from evil; amen," the other, the longer form used here. The shorter form is that found in all the old Latin services. Our translation of the Lord's Prayer is not taken from the Bible translation, but from the old English Primers.

(2) **Praise.** The Venite, Psalms and Canticles. In the first English Prayer Book, Morning Prayer began with the Lord's Prayer, followed by the versicle, "O Lord, open Thou my lips," which was always said at the beginning of Matins in the Latin service.

(*a*) *Praise ye the Lord.* This is a translation of *Alleluia* which stood here in the first English Book. The response, "The Lord's name be praised," was first inserted in 1661 and taken from the Scottish Prayer Book of 1637. At this point

the service of praise may be said to begin and is ushered in by

(*b*) *The Venite.* This has been used from early times as an invitation to praise, and an introduction to the use of the Psalter in the daily service. The title "Venite, Exultemus Domino" is the Latin title to the 95th Psalm (94th in the Latin Psalter); but the Venite in our book is composed of the first seven verses of the 95th Psalm to which are added the ninth and thirteenth verses of the 96th Psalm as being more appropriate than the last verses of the 95th. The English Book has the full 95th Psalm. There are special anthems to be used instead of the Venite on Easter Day and Thanksgiving Day. Provision is made for the omission of the Venite here on the nineteenth day of the month as it occurs in the Psalter for that day, but a selection of Psalms may be used instead of the Psalter and the Venite retained.

Note the use of the musical colon in the Venite and all Psalms and Canticles.

(*c*) *The Psalter.* The whole one hundred and fifty Psalms are distributed into sixty portions, thirty for Morning and thirty for Evening Prayer. Instead of these daily portions, one of the twenty selections may be used except on the sixteen days for which proper Psalms are provided.

(*d*) *Gloria Patri.* Or, "Glory be to the Father," etc. This is used at the end of the Psalms in order to convert them into Christian hymns. At the end of the whole portion of the Psalter, may be sung the Gloria in Excelsis instead of the Gloria Patri. There is a third "Gloria" in the Prayer Book, the Gloria Tibi, or, "Glory be to Thee, O God," said at the announcement of the Gospel in the Communion Service.

(*e*) *The Canticles.* These are used as responses to the Lessons. It was a very early custom to intersperse the singing of Psalms with the reading of Holy Scripture.

(i) Te Deum Laudamus, "We praise Thee, O God." This is the first of the usually so-called Canticles as distinguished from Psalms. The others are the Benedicite and Benedictus in the Morning Prayer, and the Magnificat and Nunc Dimittis in Evening Prayer. These Canticles with some others were often placed at the end of the Psalter in the Middle Ages. It is not surely known who was the author of the Te Deum. It was early used in the services of the Latin Church, and is the only Canticle not found in the Bible. The Te Deum is best divided into two parts with an appendix. The first part sets forth the Praise of God the Father ending with the Church's confession of the blessed Trinity. The second part commemorates the work of redemption through Christ and ends with a prayer to Him for help and salvation. The appendix begins with "Save Thy people"—and consists of versicles and responses added to the Hymn in later times. It may be noted that the phrase "the noble army of martyrs" is more closely translated in the English Primers as "the white-robed host of martyrs." "Make them to be numbered," etc., is not found in any manuscript, but instead "make them to be rewarded," etc. The Te Deum does not close with the Gloria Patri, for the whole hymn is a praise to the Holy Trinity.

(ii) The Benedicite. The Benedicite is the song of the three children in the fiery furnace as recorded in the Septuagint translation of the

Old Testament in the third chapter of the book of Daniel. In the first English Book it was to be used during Lent instead of the Te Deum. Now there is no special direction when it should be used. It may be divided into four groups of invocations:

Those addressed to the angels, the heavens and the heavenly bodies.

To the great forces and phenomena of nature.

The animate works of God.

The children of men, and specially the priests and servants of the Lord.

This being a Jewish hymn and containing no mention of the Trinity, is followed by the Gloria Patri.

(iii) The Benedictus. Anciently called the "song of Zachary" and is divided into two parts:

A thanksgiving for the advent of the Messiah so long promised to mankind.

A prophecy of the mission of the Baptist.

Until the last revision of our Prayer Book, only the first four verses were used; at our last revision (1892) the last eight verses were added but the whole Canticle was required to be used only on Sundays in Advent.

(iv) The Jubilate Deo. This Psalm is provided as an alternate to the Benedictus and when first introduced seems to have been used only when the Benedictus was read in the Lessons or Gospel. The Te Deum and the Jubilate are generally used on occasions of public thanksgiving.

(3) **The hearing of God's Word, or the reading of Holy Scripture.**—At first there seems to have been no fixed system of lessons. Afterward, certain lessons were selected for the yearly festivals. In the mediæval Church, there were three or nine lessons in the morning

services, but these lessons were very short and interrupted by a "multitude of Responds, Verses, and vain Repetitions." One of the main objects of the first English Prayer Book was to introduce the orderly reading of the whole Bible. The Old Testament is read for the first lesson, and the New Testament for the second lesson. By this arrangement nearly the whole of the Old Testament is read through once during the year, and the New Testament twice. (See Concerning the Services of the Church.)

(3*a*) **The Creed.**—The Creed is a short statement of our belief founded upon God's Word, and contains the fundamental doctrines of the Church. Note the liturgical printing: the three parts devoted to Father, Son and Holy Ghost; the twelve Articles divided by the colon; and the eighteen clauses marked out by the capital letters. Compare the Articles of the two Creeds. The Nicene has the same three parts and twelve Articles, but twenty-eight clauses. The English Church has a third Creed, called the Creed of St. Athanasius. In the Apostles' Creed we are allowed to substitute for the words "He descended into hell" the words "He went into the place of departed spirits," but it is seldom done. Liturgically, it is better to confine the use of the Nicene Creed to the Communion Service.

(4) **Prayers.**—After the Creed, come the Prayers introduced by a short set of versicles and responses. Here the English Book has the lesser Litany and the Lord's Prayer, and also more versicles than our own.

(*a*) *Collect for the Day.* The first of the prayers is the Collect for the Day, to be found among the collects used in the Communion Service and serves as a daily memorial of that service. It may be omitted when the Communion Service immediately follows Morning Prayer.

Many of these collects of our Prayer Book have been in use for centuries and some of them can

be traced to the service books of the fifth and sixth centuries. These ancient collects are most carefully constructed and in their Latin form many have a metrical structure. A full and perfect collect has five parts:

(i) The invocation, usually addressed to God the Father, though a few, as those for the third Sunday in Advent and St. Stephen's Day, are addressed to Christ, and one in the office of Institution beginning, "O God, Holy Ghost," is addressed to the third person of the Holy Trinity.

(ii) The basis of our petition, usually some attribute or characteristic of God.

(iii) The petition itself, generally a single sentence.

(iv) The desired result of our petition, or aspiration.

(v) The close, usually in the name of Jesus Christ.

A good example of such a collect is the one for "Peace in Morning Prayer," or that for "Purity" at the beginning of Holy Communion. Lord Macaulay has spoken of the ancient collects in the Prayer Book as having soothed the grief of forty generations of Christians. It would be easy to multiply testimonials to their helpfulness. "They satisfy the sense of religious duty; they stock the mind with holy memories—they hint at the vastness of divine truth in comparison with man's attempt to speak it; they make the soul's conscious approaches to God more steadily reverent and therefore, more healthily real."

(*b*) *A Collect for Peace.* This follows the Collect for the Day. This collect is found in the Gelasian Sacramentary and has been used in England for more than 1,200 years.

(*c*) *The Collect for Grace.* It comes, in part, from

the same Sacramentary. In the first English Prayer Book and until 1661 Morning Prayer ended with this collect. In the present English Book the prayers for the King and Royal Family follow here. These were the first prayers changed at the time of the American Revolution.

(*d*) *The Prayer for the President of the United States and all in Civil Authority.* This took the place of these English prayers and was modelled upon them.

(*e*) *A Prayer for the Clergy and People.* First found in the Sacramentary of Gelasius and translated and inserted in the English Primers before the Reformation.

(*f*) *A Prayer for All Conditions of Men.* This prayer in the English Book is the last among the special prayers and is ordered "to be used at such times when the Litany is not appointed to be said." The phrase enclosed in brackets and the side rubric were omitted from the first American Book but restored in the revision of 1892.

(*g*) *A General Thanksgiving.* Drawn up by Reynolds, Bishop of Norwich, in 1661 and placed in the English Book among the Special Thanksgivings. Both this and the Prayer for All Conditions of Men were transferred to Morning and Evening Prayer in the first American Book. The portion in brackets and the side rubric were restored in our last American revision.

(*h*) *A Prayer of St. Chrysostom.* This prayer occurs in the liturgies of St. Basil and St. Chrysostom, though it is doubtful if it can be traced to St. Chrysostom himself. It was placed at the end of the Litany in 1544 and in 1661 was added also at the end of Morning and Evening Prayer.

(*i*) *The Grace.* (2 Corinthians 13 : 14.) This is often

called "The Grace" and reminds us of the threefold repetition of the sacred name of Jehovah used by the Jews (Numbers 6: 24–26).

(II) EVENING PRAYER

The order of the evening service follows very closely that of the morning and many parts are exactly the same as, *e. g.*, the Exhortation, Confession, Absolution, Lord's Prayer, Creeds, etc.

The main differences are noted below:

(*a*) **Opening Sentences.**—A different selection is made in the part devoted to the Church seasons from Advent to Trinity Sunday. (It will be noted there is no use of the Venite, for that invitation to praise in Morning Prayer was for the whole day.)

(*b*) **Gloria in Excelsis.**—Printed here though its use is the same as that authorised in Morning Prayer.

(*c*) **The Magnificat, or the Song of Mary.**—In the first American Book this was omitted and the first four verses of the 92d Psalm substituted, but this hymn was restored in our last revision.

(*d*) **Nunc Dimittis, or the Song of Simeon.**—Also left out of the first American Book and in its place was put the first four and the last three verses of Psalm 103, but this hymn likewise was restored in our last revision.

(*e*) **Versicles after the Creed.**—In our last revision these were made to conform more nearly to those of the English Prayer Book.

(*f*) **A Collect for Peace.**—This came from the Sacramentary of Gelasius and differs from the Collect with the same title in Morning Prayer in praying for the inward peace which the world cannot give; while the prayer for peace in the morning service is for victory in our struggles with the world.

(*g*) **A Collect for Aid Against Perils.**—This comes from the same source as the Collect for Peace. Until our

last revision the first clause ran, "O Lord, our Heavenly Father, by whose almighty power we have been preserved this day," but at that time the original form of the English Book was restored.

(*h*) **The Anthem.**—In the English Book this followed the third collect and formed the close of the service. Our rubric now allows the minister to end Evening Prayer at this point. (The other prayers in the evening service are repetitions of those in Morning Prayer.)

(III) THE LITANY OR GENERAL SUPPLICATION

This is derived from the Greek word meaning supplication or prayer and was especially used to denote the prayers said by the clergy and people while making processions. It generally consisted of short petitions by the priest answered by the people with such phrases as, "O Lord, have mercy upon us;" "O Lord, deliver us;" and "Hear us, O Lord." These special forms of prayer were much used in the early Church and were sometimes called Rogations. In 460 A. D., Bishop Mamertus of Vienne ordered that Rogation should be said on the three days before Ascension and this custom has continued from that time to the present. Gregory the Great, also, ordered a solemn Litany to be said on St. Mark's Day and this came into England in 747 A. D. In England these litanies and others of a similar kind popularly called *Processions* were much used and as we have seen, the first service to be authorised in the English language was the Litany of 1544 which was called the *Common Prayer of Procession.* In 1549 it was placed at the end of the Communion Office, but in 1552 it was transferred to its present position.

The Litany may be divided as follows:

(*a*) **The Invocations.**—These are the first four clauses invoking each person of the Holy Trinity separately and then collectively.

(*b*) **The Deprecations.**—The next six clauses introduced by the prayer "Remember not, Lord, our offences," etc., which was placed here in 1549. It had formerly been used as the antiphon to the seven penitential Psalms sung in connection with the Litany. These deprecations may be compared with the petition in the Lord's Prayer, "Deliver us from evil."

(*c*) **The Obsecrations.**—These include the next three parts beginning with "By the mystery of Thy Holy Incarnation." In these we plead with Christ to deliver us by the remembrance of each act in His atoning work from the Incarnation to the Ascension.

(*d*) **The Intercessions.**—The next sixteen parts in which we intercede for "all sorts and conditions of men." The petition, "That it may please Thee to send forth labourers into Thy harvest," was added at our last revision and is not in the English Book.

(*e*) **The Supplications.**—The next two parts in which we pray for ourselves.

(*f*) **Versicles and Prayers.**—The versicles begin with "Son of God, we beseech Thee to hear us." After the first three versicles the minister may omit all to the prayer, "We humbly beseech Thee." This is not allowed in the English Book. The prayer beginning, "O God, merciful Father," is the only one in the Prayer Book without an Amen. The omission was probably an oversight at first but it has been printed so in all the English and American Books.

The versicles that follow are taken from an occasional portion added to the Litany in the time of war. The final Collect, "We humbly beseech Thee," etc., is adapted from the Latin form used on Rogation Day.

The General Thanksgiving was never a part of the Litany in the English Church, but was placed here in our first American Book.

The prayer of St. Chrysostom and The Grace were first printed here in 1559.

(IV) PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS

Such a collection of special forms is found in the English Prayer Book, and this is the source of many of those in our book. New ones were added in 1789 and later, especially in the last revision when this whole section was rearranged and put in its present form.

Prayers

(*a*) **For Congress.**—This is based upon the prayer for Parliament in the English Book.

(*b*) **To be used at the Meetings of Convention.**—This was composed in 1799 for use in the General Convention and printed at the end of the Prayer Book. Later it was placed at the end of this section of special prayers, and in the last revision it was changed to its present position.

(*c*) **For the Unity of God's People.**—This is taken from the English office used on the anniversary of the accession of the sovereign.

(*d*) **For Missions.**—This was added at our last revision, and is almost the same as a prayer set forth by Bishop Cotton of Calcutta about 1861 for use in British India.

(*e*) **For Rain and for Fair Weather.**—Taken with slight changes from the English Book.

(*f*) **In Time of Dearth and Famine.**—One of the two forms found in the English Book.

(*g*) **In Time of War and Tumults.**—This is a modified form of a prayer with the same title in the English Book.

(*h*) **For those who are to be admitted into Holy Orders.**—Both these prayers are taken from the English Book.

(*i*) **For Fruitful Seasons.**—These forms were added at our last revision. The first is taken from the work of the Commission for the Review of the English Prayer Book of 1689. The second before its appearance here had been

set forth for use in the Diocese of Pittsburg by Bishop Whitehead.

(*j*) **In Time of Great Sickness and Mortality.**—Compiled partly from a corresponding prayer in the English Book and from the commendatory prayer in The Visitation of the Sick.

(*k*) **For a Sick Person.**—Compiled from the prayers in The Visitation of the Sick.

(*l*) **For a Sick Child.**—Also modified from a prayer in The Visitation of the Sick.

(*m*) **For a Person, or Persons, going to Sea.**—Compiled from the first of the forms of Prayer to be Used at Sea.

(*n*) **For a Person under Affliction.**—Taken in part from the Litany and a prayer in The Visitation of the Sick.

(*o*) **For Malefactors, after Condemnation.**—This appears for the first time in the American Book of 1789.

Thanksgivings

(*a*) **Of Women after Childbirth.**—Taken from The Churching of Women.

(*b*) **For Rain and for Fair Weather.**—Taken with slight changes from the English Book.

(*c*) **For Plenty.**—Taken from the English Book.

(*d*) **For Peace, and Deliverance from our Enemies.**—Taken from the English Book.

(*e*) **For Restoring Public Peace at Home.**—From the English Book.

(*f*) **For Deliverance from Great Sickness and Mortality.**—Taken from the English Book.

(*g*) **For a Recovery from Sickness.**—Appears first in the American Book of 1789.

(*h*) **For a Child's Recovery from Sickness.**—This prayer is based on The Thanksgiving of Women After Childbirth.

(*i*) **For a Safe Return from Sea.**—Compiled from the Collects of Thanksgiving in the Forms of Prayer to be Used at Sea.

(5) **A Penitential Office for Ash Wednesday.**—This is mainly taken from an office in the English Prayer Book entitled "A Commination, or denouncing of God's anger and judgments against sinners." This English service took the place of a mediæval service in which the central act was a blessing of ashes which were then placed on the heads of those present as a symbol of penitence. The service was held on the first day of Lent which was called Ash Wednesday from this custom of using ashes.

In 1789 three prayers were taken from this English Commination service and placed before the Collect, Epistle and Gospel for Ash Wednesday. At our last revision, 1892, the present Penitential Office was inserted and the three prayers were given a place in it. This office differs from the English Commination mainly in omitting the introduction, which consists of exhortation and the denouncing of God's wrath in the form of cursings.

Note the liturgical use of capital letters in the prayer which is to be said by the people after the minister. The next prayer is found in the English Book among the Special Prayers. On Ash Wednesday, this office is to be used in connection with the Litany but on other days it may be used as a separate office.

III. The Service for the Sacrament of the Lord's Supper

(1) THE COLLECTS, EPISTLES AND GOSPELS

This part of the Prayer Book, from page 52 to page 221, contains the Collects, Epistles and Gospels which are used in the Communion Service. So here really begins that part of the Prayer Book devoted to this great sacrament.

For the fixed Holy Days.—Owing to the fact that

Easter Sunday may vary in date five weeks, *i. e.*, between March 22d and April 25th, the Collects, Epistles and Gospels for the fixed Holy Days, which always fall on the same day of the month in each year, cannot be arranged in connection with those for the Sundays except in that small portion of the Church year which is not affected by the movability of Easter; namely, from Christmas to the Epiphany. In this part fall *Christmas Day*, *St. Stephen's Day*, *St. John the Evangelist's Day*, *the Innocents' Day*, *the Circumcision of Christ* and *the Epiphany, or the Manifestation of Christ to the Gentiles*. The Collect, Epistle and Gospel for these Holy Days are found here in proper relation with those for Sundays, while those for the other fixed Holy Days are placed in chronological order at the end of this section after the Sunday next before Advent (page 188 ff).

For the Sundays.—The arrangement of the Sundays from the first Sunday in Advent to the Sunday next before Advent is sometimes called the Dominical year, from the Latin word *Dominica*, meaning Lord's day, or Sunday, and hence the Epistles and Gospels for these Sundays are also called the Dominical Epistles and Gospels. Provision is made for fifty-four Sundays. Because of the change in the date of Easter, some years may have only one Sunday after Epiphany, while having twenty-seven Sundays after Trinity. In such a case the Collects, Epistles and Gospels of two of those Sundays omitted that year after Epiphany, are to be used after the twenty-fourth Sunday after Trinity in order to complete the twenty-seven Sundays. Some years only a single Sunday need be transferred. Again, when Easter comes very late, there are only twenty-two Sundays after Trinity, and the services for the twenty-third and twenty-fourth Sundays after Trinity are omitted in these years. Appropriate Collects, Epistles and Gospels are provided for eighty-two days, and Epistles and Gospels (but no special Collects) for nine other days; viz., for four days in Holy

Week, two in Easter Week, and two in the week following Whitsunday and Sunday after Christmas.

Epistle and Gospel.—The selection of particular passages of Scripture to be read at the Holy Communion was made very early, and the choice of most of our Epistles and Gospels has been ascribed to St. Jerome. Though the selection may not actually have been made by him, yet these same Epistles and Gospels have been used in all parts of the Western Church for many centuries, and are still used in the Roman and Lutheran Churches as well as in the English and our own.

Collects.—At our last revision, a rubric was placed at the beginning of this section, allowing the use of the Collect appointed for any Sunday or other Feast at the evening service of the day before, thus recognising the old custom that the ecclesiastical day began with the evening (see Gen. 1 : 5): "And the evening and the morning were the first day." The seasons of Advent and Lent each have what is called a season Collect, that for the first Sunday in Advent and for Ash Wednesday; these are to be said after the proper Collect of the day throughout those seasons respectively. Provision was made in the last revision of our Prayer Book for two celebrations of the Holy Communion on Christmas and Easter, and a proper Collect, Epistle and Gospel were inserted for each of these.

Teaching of Church Year.—It is by means of the Collect, Epistle and Gospel that the teaching of the Church year is made prominent. They are generally so chosen in the first half of the year as to follow the earthly life of Christ and so this period from Advent to Trinity is often called *Semester Christi*, or, the half-year of Christ. In the second half of the year, the Collect, Epistle and Gospel bring before us most of the great truths of our religion and the practical duties of the Christian; and this has received the name of the *Semester Ecclesiæ*, or the half-year of the Church.

The seasons of the Church year.—The seasons of the Church year have also received appropriate names. As the word *tide* in old English meant time or season, this was added to the special name. The Christian tides or seasons are usually reckoned as follows:

Adventide—Four weeks.
Christmastide—Twelve days.
Epiphanytide—From one to six weeks depending upon the date of Easter.
Pre-Lententide—Three weeks or Sundays immediately preceding Ash Wednesday.
Lententide—Six weeks, or Sundays.
(But the last two weeks of Lent are often spoken of as Passiontide; *i. e.*, from the fifth Sunday in Lent to Easter.)
Eastertide—Forty days.
Ascensiontide—Ten days.
Whitsuntide—One week.
Trinitytide—From twenty-two to twenty-seven weeks depending upon the date of Easter.

Holy Week.—The only week which has a special Epistle and Gospel for each day is Holy Week, the week immediately preceding Easter. The Thursday in this week is often called *Maundy Thursday* (from *mandatum*, Latin for *command* in reference to Christ's words, "A new commandment I give unto you," which were used in the Latin service on that day). This distinguishes the day from *Holy Thursday*, which name is given in the Prayer Book to Ascension Day.

The movable Holy Days.—The movable Holy Days, twelve in number, such as Ash Wednesday and Ascension, always keep their relative positions in relation to the Sundays and are put in their proper position among the Sundays. At the last revision of the American Book,

one new Feast Day was added, the *Transfiguration of Christ*, and fixed for the sixth of August.

(II) THE LORD'S SUPPER OR HOLY COMMUNION

The Lord's Supper or Holy Communion is the service for one of the two great sacraments ordained by Christ Himself, and the essential words and actions are those appointed at the original institution of the sacrament by Him. The first three Evangelists give an account of this first institution and agree in all the main points, and St. Paul, who says that he received his account from the revelation of Christ Himself, confirms the Evangelists. (See St. Matt. 26: 26–28; St. Mark 14: 22–24; St. Luke 22: 19–20; 1 Cor. 11: 23–26.) From the Day of Pentecost, the Church began to celebrate this sacrament of the Holy Communion, and it has been continued in all parts of the Christian Church from that time to this. It is the one universal service of the whole Church and forms the culmination of our Christian worship.

In very early times.—In very early times, most likely from the days of the Apostles, the service was divided into two great parts, the first devoted mainly to reading the Scripture and instruction and prayer, and the second to the consecration and reception of the bread and wine. All were admitted to the first part, where they could listen to the Word of God and receive instruction, but only communicants were allowed to stay for the second part.

In later times.—In later times the first part was called the *Missa Catechumenorum*, or Dismissal of the Catechumens, *i. e.*, the learners (cf. Catechism). The second part was called the *Missa Fidelium*, or Dismissal of the Faithful. The Latin word *missa* was changed in English into *Mass* and this was the most usual name for the sacrament in the Middle Ages. It is still used in the Roman Church, and the book in which the service is

printed is called the Missal. The word Mass was retained as one of the titles in the first English Book. It was dropped in the second book, and only the two retained which we now have; viz., the Lord's Supper and the Holy Communion, both found in the New Testament.

There have been other names used for this sacrament such as the Eucharist (meaning Thanksgiving), or, The Divine Liturgy, still used by the Greek Church.

In our Church.—In our Church the two great parts of the service are frequently called the Ante-Communion and the Communion proper, the first extending from the beginning through the Gospel (or perhaps better, through the prayer for Christ's Church Militant), and the second from that point to the end. As in all the old services, the first part is devoted to preparation, hearing God's word in the Epistle and Gospel, listening to instruction in a sermon; while in the second part, as we have noted above, occur the consecration and reception of the elements, and the thanksgiving for the benefits received.

The service begins with

The Rubrics.—The rubrics at the beginning of the office insist on the one great requirement for those who come to this sacrament; viz., that they should be in love and charity with one another, for without this, there can be no communion or fellowship.

The third rubric, the one immediately before the Lord's Prayer, prescribes the vesting of the Holy Table, its place in the Church, and the position of the minister at the beginning of this service.

The Ante-Communion.—The Ante-Communion, which must always be said on every Sunday and Holy Day, can be divided into the following eleven parts:

(*a*) *The Lord's Prayer.* In some places the people say this with the minister according to the rubric on page five in Morning Prayer. In other places only the

minister says it in accordance with ancient use and the rubric immediately preceding it here. The liturgical printing of the prayer would indicate that the American revisers intended it to be used by the people.

(*b*) *The Collect for Purity.* This is the name given to the Collect following the Lord's Prayer. This Collect has been used in the Church of England for centuries, and before the Reformation was used in the Sarum Missal as a part of the priest's preparation for the Holy Communion.

(*c*) *The Decalogue, or Ten Commandments.* This was first inserted in the second Book of Edward VI, when the order of the parts in the Communion Service was much changed. The response to the Commandments is an expanded form of the Kyrie Eleison ("Lord have mercy"), which was repeated nine times at this place in the Latin service and in the first English Book. The response to the tenth commandment is a different form of the expanded Kyrie. To provide for a shorter form of the Communion Service, the Decalogue may be omitted, if it be said once on each Sunday. In case it is omitted the Summary of the Law and the Lesser Litany must be said.

(*d*) *The Summary of the Law.* This was inserted in the American Book in 1789, and taken from the Scotch Non-Jurors' Book.

(*e*) *The Lesser Litany.* This was added at the last American revision and is to be used when the Decalogue is omitted.

(*f*) *The Invariable Collect.* This name is sometimes given to the Collect immediately preceding the Collect for the Day, as it never changes. It was taken from the Scotch Book and put here in 1789.

(*g*) *The Collect for the Day.* Found just before the Epistle and Gospel for the Day.

(*h*) *Epistle and Gospel.* On announcement of the Gospel is said or sung, "Glory be to Thee, O Lord,"

called in Latin *Gloria Tibi.* This response was used in the first English Prayer Book but omitted in all the later ones, and yet in most English Churches custom has preserved its use.

(*i*) *Creed.* Either the Nicene or Apostles'. Before our last revision the Creed was not printed here, but the rubric required one of the two to be used unless Morning Prayer had been said immediately before. In the last revision the same rubric was retained but the Nicene Creed was printed here, and required to be used at least on the following five great festivals: Christmas, Easter, Ascension, Whitsunday, and Trinity Sunday.

(*j*) *Sermon.* After listening to God's Word in the Epistle and Gospel and repeating a summary of the faith founded on that Word, the people listen to an instruction drawn from that same Word. (Before the sermon the notices are given out.)

(*k*) *The Offertory.* This is that part of the service during which the offerings of the people are received and offered upon the altar. It begins with one or more of the offertory sentences and properly ends with the prayer for Christ's Church Militant in which occurs the Prayer of Oblation. Our American Book, however, seems to exclude the offertory from the Ante-Communion and to use it only when there is a Communion; but it is a general custom to receive the offerings and present them even when there is no Communion. The offertory sentences in the first American Book were taken unchanged from the English. In the last revision one new one was prefixed and four added at the end. When the offerings are placed on the altar, an offertory anthem may be sung.

(*l*) *Prayer for Christ's Church Militant.* This ought properly to belong to the Ante-Communion as it completes our offerings by asking God to accept them and then proceeds to pray for all estates in Christ's Church.

The Communion proper.—The Communion proper, or second part, may be divided into three portions:

(*a*) **Preparation.** When there is to be a Communion, the bread and wine which are later to be consecrated are placed on the Holy Table at the time of the Offertory and these then become a part of the oblation. After the prayer of Christ's Church Militant (in the English Book it is "Militant here in earth"), the more immediate preparation for the actual Communion begins. This consists of the following:

(i) The Exhortation. To those who come to the Holy Communion to try and examine themselves, etc. This is followed by

(ii) The Invitation. "Ye who do truly and earnestly repent you of your sins," etc.

(iii) Confession. Note the liturgical printing of this form which is to be said by priest and people.

(iv) Absolution. To be said by the Bishop if he is present, otherwise by a priest, but never by a deacon.

(v) Comfortable Words. These were taken by Cranmer in 1548 from a German service book, and for this reason differ from the Bible translation.

(*b*) **Consecration and reception.** This part corresponds in a general way with the *Anaphora* of the Greek service and the *Canon of the Mass* of the Latin, and begins with

(i) The Sursum Corda, "Lift up your hearts." These words are found in the earliest liturgies.

(ii) The Preface. Originally the preface to the great Thanksgiving Prayer during which the elements were consecrated. But the introduction of the Prayer of Humble Access before the Prayer of Consecration destroys the continuity. This dislocation took place in 1552. Proper prefaces are provided for the same five great festivals on which the Nicene

Creed must be said, and the preface ends with the *Ter Sanctus*, or Thrice Holy, said by all the people. This is followed by

(iii) The Prayer of Humble Access. This name is given to it in the Scotch office. The prayer was composed for the Order of Communion in 1548 for use immediately before reception and is peculiarly appropriate for that place, but in 1552 it was transferred to this position.

(iv) The Prayer of Consecration. In the early services of the Greek Church this prayer was much longer than ours and contained references to the whole history of redemption from the creation of the world to the death of Christ. In the Latin Church, the prayer was much shorter, and in the English we have but a remnant of this long history of redemption. The whole prayer may be divided as follows:

(a) History of Redemption. This is only the last part of the longer history found in the older liturgies, and extends from "All glory be to Thee," to "For in the night."

(b) Narrative of the Original Institution. Here occur the so-called *Manual Acts*, representing the acts of Christ at the Last Supper.

(c) The Oblation of the Holy Gifts. Making thereby the memorial commanded by Christ. This in the Greek service is called the Great Oblation to distinguish it from the two previous oblations of the elements: the first when they were carefully prepared at a table in the vestry room, called the Prothesis; and the second when they were brought into the Church at the Great Entrance and offered and placed on the Holy Table before the Prayer of Consecration.

(d) The Invocation. This is the prayer for the

blessing and sanctifying of the elements by the Holy Spirit that we, receiving them, may be partakers of the most blessed Body and Blood of Christ. It was the culminating point of the great Prayer of Consecration, and a most important part of the early liturgies. Our Prayer Book recognises the importance of the Invocation by requiring it to be said when during any Communion there is need of consecrating a new supply of either bread or wine. Such a prayer was probably a part of the early Latin form of Consecration, but seems later to have been lost sight of; and so the form in the English Book, which is based on that of the Latin, lacks this special Invocation. Its introduction into our book was due mainly to the influence of Bishop Seabury, who had introduced into the Church in Connecticut in 1786 the Communion Service of the Scotch Non-Jurors which contains this Invocation. Indeed, our whole Prayer of Consecration is taken almost *verbatim* from this service.

(e) Prayer for Worthy Reception. In this we plead the merits and death of Christ for the remission of our sins and offer ourselves as a living sacrifice unto the Lord and pray that we may be worthy partakers of the Body and Blood of Christ.

Of these five portions the present English Prayer Book has only the first two at this place in the service. The third is entirely lacking, and of the fourth only a single phrase is incorporated in the first part, while the fifth part is placed as an alternate prayer in the Post-Communion.

(v) Communion Hymn. In some of the liturgies after consecration, a hymn is sung, and in the service used in England before the Reformation, this hymn was the Agnus Dei ("O Lamb of God that takest away the sins of the world"), which is still used in this place in the Roman service.

(vi) The Words of Delivery. The rubric immediately preceding this requires that all should receive the elements in both kinds, that is, both the bread and the wine. In the Middle Ages and in the present Roman Church the celebrating priest alone receives the consecrated wine. One of the important changes in the first English service was the restoration of the cup to the laity.

These words of delivery are first found in the English Order of Communion, 1548, and were as follows,—"The Body of our Lord Jesus Christ which was given for thee, preserve thy body unto everlasting life," and "The Blood of our Lord Jesus Christ, which was shed for thee, preserve thy soul unto everlasting life." In the first Prayer Book of 1549 the words "and soul" were inserted after "body" in the first of these forms and the words "body and" were inserted in the second form before "soul."

In 1552 both these forms were dropped and the last half of each form as we now have it, was used; that is, for the bread, "take eat," etc., and for the cup, "drink this," etc.

In 1559 the forms of 1549 and 1552 were united, giving us the present form.

(*c*) **Post-Communion.** After all have received, what remains of the consecrated elements is placed on the Lord's Table and covered with a fair

linen cloth; then the Post-Communion begins with

(i) The Lord's Prayer. This now has a doxology at the end as the service from this point is a thanksgiving. In the first English Book the Lord's Prayer immediately followed the Consecrating Prayer, which was its usual place in the old liturgies.

(ii) The Post-Communion Thanksgiving. The name generally given to the prayer which follows the Lord's Prayer. Such a prayer of thanksgiving was almost universal in the old liturgies.

(iii) The Gloria in Excelsis. In the first English Book and in the older Latin and present Roman service, this hymn is appointed to be sung at the beginning of the office before the Collect for the Day. A hymn of thanksgiving after the Communion is frequently found in the old liturgies. Instead of the Gloria in Excelsis may be substituted a proper hymn.

(iv) The Blessing or Benediction. The early Greek and Oriental rites provided a final benediction, but it is a comparatively modern usage in the Church of Rome. It was introduced into the first English Prayer Book. The form is composed of two parts:

The Pax, or "The peace of God," etc.

The Blessing. Beginning "The Blessing of God Almighty," etc.

Collects at the end of the service.—The collects at the end of the service are to be used at the discretion of the minister after the collects of Morning or Evening Prayer or Communion. It was a common practice to have such a collection at the end of the office in the old Latin Sacramentaries. The first of these prayers can be traced to the Gelasian Sacramentary, the third to the Sacramentary

of Gregory, while the second, fourth and fifth were composed in 1549.

The rubrics after the collects.—The first rubric after these collects requires the Ante-Communion to be said on all Sundays and Holy Days; while the second directs that what remains of the consecrated elements shall not be carried from the Church but be consumed by the minister and other communicants. One of the two exhortations which follow, or so much of it as the minister may think convenient, is to be used when notice of the Communion is given. The second form being more urgent, is to be used when the people are negligent about coming to the Holy Communion.

In the English Book there are rubrics at the end of the service concerning the number who are to communicate, the frequency of Communion, and the character of the bread and wine; also a statement in regard to the meaning of kneeling at the reception. This last is sometimes called the *Black Rubric.*

IV. The Services for the Sacrament of Baptism together with the Catechism and Office for Confirmation

History.—Holy Baptism like Holy Communion was instituted by Christ Himself and the essentials of this sacrament are those prescribed by Him; viz., the use of water and the form of words He commanded.

In the early Church.—There are many accounts of this sacrament in the early Christian writers, beginning with Justin Martyr about 150 A. D. In the course of time, many ceremonies were added, such as the use of chrism and salt and lighted candles, etc. In the early Church when those who were to be baptised were mainly converts from heathendom, the baptism was preceded by a course of instruction (*catechesis*) and the first part of the service was later called "the making of a Catechumen."

In mediæval times.—In mediæval times the whole service fell into three divisions :

The making of a Catechumen.
The blessing of the font.
The actual baptism.

The first took place at the church door. The second was not used at every service but only when the water in the font had to be changed. Easter Eve was the great day for Baptism (note the appropriateness to Baptism of the collect for that day).

(I) BAPTISM

In our Prayer Book there are three services for Baptism and one for the reception of infants privately baptised. This latter is printed as a part of the service for private baptism of children, beginning at the middle of page 252.

(1) **Baptism of Infants.**—Our service combines parts of the mediæval services, and may be divided into four portions :

(*a*) **The Introduction.**—From the beginning to the end of the collect, "Almighty and everlasting God, heavenly Father," etc. This corresponds to the old service for the Making of a Catechumen. The first rubric after the title shows it is desirable that this sacrament should be administered in the presence of the congregation of Christ's Church into which the child is to be admitted. The second rubric provides for god-parents or sponsors who are to answer for the infant. The third rubric requires that notice be given to the minister beforehand in order that he may make proper inquiries and preparations. It also prescribes at what point in the daily service this baptismal service is to be introduced. The strict interpretation of the last sentence of this rubric requires that the water should not be put into the font until just before the beginning of the service.

(i) *The address "Dearly beloved," etc.* The address,

"Dearly beloved," etc., is taken from a German form of baptism found in the so-called *Consultation* of Hermann, Archbishop of Cologne, from which several other parts of this service were taken by Cranmer in forming the English service, as is noted below.

(ii) *The Collects.* The first is from the German and was set forth by Luther in 1523. The second is from the Sarum service. It will be noted from the rubric at the beginning of the office that the people are to stand during these prayers. The American Book allows the omission of all that follows to the questions, provided the entire service be said once at least in every month, if there be a baptism. This omission is not allowed in the English service.

(iii) *The Gospel.* The Gospel is the one used in the German office and replaces that of the Sarum service, which was the parallel account in St. Matthew (St. Matt. 19:13–15).

(iv) *The address on the Gospel.* Also taken from the German.

(v) *The Prayer, "Almighty and everlasting God," etc.* This Prayer is from the same source and is to be said by all the congregation as is indicated by the liturgical printing. The people are to stand at the saying of this prayer.

(*b*) **The Immediate Preparation.**—

(i) *The Address to the god-parents.* This was composed in 1549 and resembles one found in the German.

(ii) *The Renunciations.* This is one of the earliest parts of the service. In the ancient Church the renunciations were made while turning to the west, the place of darkness, and then the candidates turned to the east, the place of light, and made their profession.

(iii) *The Profession of Faith.* The earliest form of this profession was the original of our creeds, and the creed was first used in the Baptismal Office. The American Church unfortunately does not require the repe-

tition of the creed as does the English and nearly all others.

(iv) *The Blessing of the Font.* The four short prayers beginning "O merciful God," etc., and the longer one beginning "Almighty ever-living God," etc., are taken from the old Latin service for the blessing of the font.

(*c*) **The Baptism.**—Into the name of the Holy Trinity by immersion or pouring. The name given to the child at this time is called his Christian name because it is given him when he is made a Christian, and is to be distinguished from the surname or family name which he inherits from his parents.

The Reception. The reception begins with "We receive this child," etc., and was introduced into the English Book at this place in 1552. The sign of the Cross may be, but seldom is, omitted.

(*d*) **Post-Baptismal Service.**—

(i) *The Exhortation to the congregation.* The exhortation to the congregation states what has been done for the child in baptism and asks their prayers which begin with

(ii) *The Lord's Prayer.* All kneeling. This is followed by

(iii) *The Thanksgiving.* The service closes with the

(iv) *Two Exhortations to the god-parents.* These remind them of their duties toward the child.

The second of our baptismal services is the one for

(2) **Private Baptism of Children in Houses.**—This is to be used only in case the child is in danger of dying, and so a short service is provided retaining little but the essentials. This service is to be completed if the child lives, by the service of

(3) **Reception.**—To be used in the Church. As this is a separate service, it should have a title of its own, but is here printed as a part of the service of Private Baptism. At the end of this service, a form is provided for the bap-

tism of those concerning whom there is a doubt as to the validity of their former baptism. This form is sometimes called Hypothetical Baptism.

The final service of Baptism is the one entitled

(4) **The Ministration of Baptism to Such as Are of Riper Years, and Able to Answer for Themselves.**— This service was compiled in 1661 after the Commonwealth period, during which this sacrament had been much neglected and it was designed also for use in baptising the converts from heathendom.

It follows the order of Infant Baptism in general. The candidates are to prepare themselves by Prayer and Fasting. They make their own renunciation and profession and the minister addresses them directly instead of the god-parents. A different Gospel is also used. The rubrics at the end provide for the Confirmation and Holy Communion as soon after Baptism as conveniently may be, and the form of Hypothetical Baptism is repeated.

(II) THE CATECHISM

This is treated elsewhere in this manual. Liturgically it is to be compared to the instruction given in the early Church to the Catechumens while preparing for Baptism.

(III) CONFIRMATION

The Catechism, Baptism and Confirmation were very closely connected in the early Church. The Catechism represents the instruction given to the candidates immediately before baptism, and the confirmation is the gift of the Holy Spirit immediately following the baptism.

The selection and preparation of candidates were carefully made. The forty days of Lent were spent in special exercises and testing of the candidates. Their final preparation was made on the Thursday of Holy Week; they fasted on Good Friday, and on Easter Eve presented themselves to the Bishop for baptism. The Bishop blessed the holy oils and the water; and the candidates,

finally renouncing the devil and professing their faith, descended into the water and were baptised by triple immersion. As soon as they came up, the Bishop anointed them with the holy chrism, signed them with the sign of the Cross, and laid his hand upon them. They then passed at once to the altar and received their first Communion.

As the Church grew and spread rapidly, it was not possible for the Bishop to be present at all baptisms, so the service of Confirmation or Holy Chrism in the Greek Church was delegated to the priest who used the chrism blessed by the Bishop; while in the West the two services were separated and Confirmation, or the Laying on of Hands, was postponed until the Bishop could visit the Church. In this way Confirmation became detached from Baptism and formed a separate rite, beginning with versicles and the old prayer for the sevenfold gift of the Holy Ghost, said by the Bishop with hands stretched out over the candidate. Then he anointed each, and the service closed with a Psalm, versicles, prayers and a blessing. This order was continued in the first English Book, but the use of chrism was omitted and the Bishop laid his hands on each candidate. The collect "Almighty and ever-living God, who makest us," etc., was added from the Consultation of Hermann. Until 1661 this service was printed in connection with the Catechism; then it was given its present title and a preface placed at the beginning, "To the end that Confirmation," etc. The Bishop demanded a personal acknowledgment of the Baptismal Vow, and the Lord's Prayer was inserted after the imposition of hands, while the collect, "O Almighty Lord, and everlasting God," etc., was added immediately before the blessing. The service in this form was adopted by our Church in 1789.

At our last revision, it was brought into its present shape by inserting after the preface for presenting the candidate a lesson from the Acts of the Apostles, describ-

ing the Confirmation at Samaria. The two aspects of Confirmation are to be distinguished in this service. The candidate confirms and ratifies the vow made in his name at Baptism; while on the other hand, he is confirmed by the Holy Spirit as may be seen in the prayer beginning, "Almighty and ever-living God," etc., where occur these words, "Strengthen [that is, confirm] them, we beseech Thee, O Lord, with the Holy Ghost, the Comforter" (that is, the Confirmer).

V. The Occasional Services[1]

(1) **Form of Solemnisation of Matrimony.**—The essential part of marriage is the mutual consent of bridegroom and bride, but in the marriage of Christians from the earliest days of the Church, the blessing of the Church by its appointed ministers was added to this consent given in the face of the congregation. This is what is meant by the *solemnisation* of matrimony. In the course of time various significant ceremonies of Jewish or pagan origin were added, such as the veiling of the bride, the ring, crowning the bridegroom and bride, etc. In the mediæval times there were two distinct services: first, that of the espousals, or engagement; and secondly, that of the marriage or nuptials. The latter was followed by the nuptial mass, during which the priest pronounced the nuptial blessing over the bridegroom and bride. These two services are still kept distinct in some parts of the Church; for example, the Eastern Church. In 1549 this office was taken with little change from that in the Sarum Manual. Some parts, especially the exhortation, were based on Hermann's Consultation. The newly married couple were to receive the Holy Communion and nuptial blessing after the marriage proper. In 1661 the reception of the Holy Communion was not made obligatory. The service in our book was taken in

[1] Owing to lack of space, these will be treated very briefly.

1789 from the English Book, but was somewhat shortened by omitting part of the exhortation and all that follows the blessing and making no reference to or provision for the Holy Communion. Several of the rubrics were also altered, and at our last revision, 1892, a clause in the first address was restored from the English Book.

Our service naturally falls into two parts, the first, corresponding to the old espousal, from the beginning to "Who giveth this Woman," etc., and the second corresponding to the old nuptials, from this point to the end. At the end of the first portion, the parties often go to the altar-rail for the actual marriage. In the English Church this change of place usually occurs just before the Psalm, which is used as an introit to that part of the service omitted in our book.

(2) **The Order for the Visitation of the Sick.**—This service is best used as an introduction to the administration of the Holy Communion to the sick, and is based on a similar office in the Sarum Manual, which was the first of a series of services, including those of *Extreme Unction* (that is the anointing of the sick person in the immediate expectation of death) the Office for the *Commendation of the Soul of the Dying*, and finally the *Burial Office*.

As the priest proceeded to the house of the sick man, the seven penitential Psalms were sung ending with the antiphon, "Remember not, Lord, our iniquities," etc., and on entering the house, the priest said, "Peace be to this house, and to all that dwell therein. Peace be to those that go in and to those that go forth." The present English service omits all mention of Extreme Unction but otherwise contains the substance of the old services. This is the only service in our book which contains the interrogative creed while the English Book has this form of creed also in the Office of Baptism. The American Book omits the direction concerning a special confession and a form of absolution of the sick as given in the Sarum and Eng-

lish Books, viz., "I absolve thee," etc. Bishop White in a letter to Bishop Brownell says this form was omitted "from the persuasion that it is not agreeable to the practice of the Church in the best ages." In the American Book, Psalm 130 was substituted for Psalm 31 of the English Book. The prayers at the end of the office are taken from the English Book.

(3) **Communion of the Sick.**—The communion of the sick in pre-Reformation times was a very simple matter and was administered by the use of the reserved sacrament in the sick person's house. In 1549 the reservation of the sacrament for the purpose of administration to the sick was retained, provided there was a celebration of the Holy Communion in the Church on that day, at which the priest might reserve so much of the consecrated elements as should serve the sick person and his friends. At the time of administration were to be said the General Confession, Absolution, Comfortable Words, following which was the reception of the sacrament, and the service closed with the Post-Communion Thanksgiving; but if there were no Communion Service in the Church on that day, the priest was provided with a short form of celebration (much like that in our book), to be used in the sick man's house.

In 1552 there is no mention of reservation and the rubric directs the priest to use the whole service with special Epistle and Gospel in the sick man's house.

In 1662 provision was made for shortening the service. Our service was taken in 1789 from this English service of 1662. At the last revision of our service, a provision was made for a very short form in case of necessity and also allows the use of this office with such as are not able to attend the public ministration in the Church, substituting the Collect, Epistle and Gospel for the Day for those appointed in this office.

(4) **The Order for the Burial of the Dead.**—The Church does not cease her services to her members with

their death but follows the tenantless body to its final resting-place with Psalms and prayers. In the mediæval Church, the services connected with the burial of the dead were long and elaborate. They began with the Service of Commendation in the house while the body was made ready for burial; with the singing of Psalms, the body was carried to the Church where the Burial Service began with the Office of the Dead (Evensong, Matins and Lauds). Then followed the Requiem Mass and a short form of Commendation and finally the actual burial service or Interment. After the burial, memorial services were held particularly during the following month and on the anniversary.

In 1549 this series of services was much shortened and there were retained the following:—

The Procession to the Church or Grave.

The Service for Actual Burial.

A brief form of the Office for the Dead.

A special Eucharist with an appropriate introit, Collect, Epistle and Gospel.

In 1552 the office was put substantially in its present form, except there was no provision for a Psalm and the Lesson was to be read after the committal of the body to the ground, following, "I heard a voice," etc.

In 1662 the Psalms and Lesson were put in their present places. In the first American Book the service was that of the English Book with slight changes. Instead of using the whole of the two Psalms 39 and 90, a selection was made from them and a phrase from the prayer, "O merciful God," etc., was omitted. At our last revision a provision was made after the Lesson for a Hymn or Anthem, the Creed, and "such fitting prayers as are elsewhere provided in this book."

The Lesser Litany was restored and three additional prayers were placed at the end. A rubric provided that the whole service may "for weighty cause," be said in the Church and the form of committal "At the Burial of

the Dead at Sea" was transferred from the Forms of Prayer to be Used at Sea to the end of this office.

(5) **The Thanksgiving of Women after Childbirth; commonly called, The Churching of Women.**—This service is taken from the service of the English Prayer Book, which is based on the early services. Probably the idea of such a service was borrowed from the Jewish observance, involving the double idea of purification and thanksgiving, and the word *purification* was used in the title of this office in 1549. The service is seldom used, and for that reason the prayer of thanksgiving from the same is placed among the special thanksgiving to be used instead of the regular service.

(6) **Forms of Prayer to be Used at Sea.**—These forms are taken with some changes from those in the English Prayer Book where they first appear in 1662. They are to be used as occasion may require in addition to the regular Morning and Evening Prayer on board ships. In our last revision, considerable change was made in the order of the parts of the service.

(7) **A Form of Prayer for the Visitation of Prisoners.**—This is not in the English Prayer Book but was taken from a form used in the Irish Church in the early part of the eighteenth century, and in America appears first in the Proposed Book of 1785–1786, from which it was transferred to the first authorised American Book of 1789.

(8) **A Form of Prayer and Thanksgiving to Almighty God.**—For the fruits of the earth, and all other blessings of His merciful Providence; to be used yearly on the first Thursday in November, or on such other day as shall be appointed by civil authority. This service was prepared for the Proposed Book of 1785–1786 and was taken into our Prayer Book in 1789. This service is not in the English Prayer Book.

(9) **Forms of Prayer to be used in Families.**—These are taken from similar services prepared by Bishop

Gibson of London and seem to have been used in America before the Revolution.

Chronological Table

A. D.	
30–34.	Christian worship established (Acts 2 : 42).
50–325.	Times of persecution.
350–450.	Age of the Eastern and Greek liturgies.
450.	Leo the Great (Leonine Sacramentary).
460.	Rogation Days established by Mamertus, Bishop of Vienne.
492.	Sacramentary of Gelasius.
590.	Sacramentary of Gregory the Great.
597.	St. Augustine in England.
1085.	The Use of Sarum.
1350–1450.	English Primers.
1531.	Reformed Sarum Breviary and Missal.
1535–45.	Reformed English Primers.
1542.	Sarum use ordered in the province of Canterbury.
1544.	English Litany.
1547.	Hermann's Consultation in English.
1548.	Order of Communion in English.
1549.	Whitsunday. First English Prayer Book came into use.
1552.	Second English Prayer Book.
1553.	Death of Edward VI. Prayer Book suppressed under Queen Mary.
1558.	Accession of Queen Elizabeth.
1559.	Queen Elizabeth Prayer Book published.
1604.	Hampton Court Conference and the fourth edition of the Prayer Book.
1645.	Prayer Book suppressed by the Long Parliament.
1660.	Restoration of Charles II.
1661.	Savoy Conference on the Prayer Book.
1662.	Present English Prayer Book came into use.

1689. Attempted revision of the English Prayer Book unsuccessful.
1785. Proposed Book prepared by the Convention in Philadelphia.
1786. Bishop Seabury's Communion Office.
1789. First American Prayer Book, authorised by the General Convention.
1790. First American Prayer Book came into use.
1790: 1793: 1822: 1832: 1838: 1845: 1871. Standard editions of the Prayer Book.
1792. Ordinal established by the General Convention.
1799. Office for the consecration of a Church or Chapel adopted.
1801. Thirty-nine Articles added.
1804. Office of Induction.
1811. Office of Induction changed to Office of Institution.
1853–59. Memorial movement.
1880–92. Thorough revision of the Prayer Book.
1892. Present Standard Book adopted.

A List of Fifty Books[1]

Rites and Worship of the Jews. Edersheim. Religious Tract Society. London 2/6
Sketches of Jewish Social Life, or In the Days of Christ. Edersheim. Revell . . . . . $ 1.25
The Temple: Its Ministry and Services. Edersheim. Revell . . 1.25
Jewish Services in Synagogue and Home. Dembitz. Jewish Publication Society 1.75
The Liturgy and Ritual of the Ante-Nicene Church. Warren. From the Side-lights of Church History series. Gorham. Net 1.50
Recent Discoveries Illustrating Early Christian Life and Worship. Maclean. Gorham 70
Bishop Sarapion's Prayer Book. Translated from the edition of Dr. G. Wobbermin. From the Early Church Classics series. Gorham . . . . . Net .50

[1] The more advanced works are marked with a star.

The Ministry of Grace. Wordsworth. Second edition. Longmans, Green & Co. 2.50

* Christian Worship: Its Origin and Evolution. Duchesne. Translated by M. L. McClure. Gorham . . . . . Net 3.50

Holy Week in Jerusalem in the Fourth Century. Gorham. Paper. Net .10

* Popular Handbook of the Origin, History and Structure of Liturgies. Comper. Simpkin, Marshall, Hamilton, Kent & Co. London . . . . . Net 7/6

Translations of the Primitive Liturgies. Neale and Littledale. J. T. Hayes. London 4/

The Holy Eastern Church: a Popular Outline of Its History, Doctrine, Liturgies, and Vestments, by a priest of the English Church. Second edition. J. T. Hayes. London 2/6

Service Book of the Holy Orthodox-Catholic Apostolic (Greco-Russian) Church. Compiled, translated and arranged by Isabel Florence Hapgood. Houghton, Mifflin & Co. . . Net 4.00

Sketches of the Rites and Customs of the Greco-Russian Church. Romanoff. Rivingtons. London . . . . . .

Parish Priests and Their People in the Middle Ages in England. Cutts. Gorham . . . . . Net 2.50

* Parish Life in Mediæval England. Gasquet. Second edition. From the Antiquary's Books series. Methuen & Co. London . . . . . Net 7/6

* The Old Service Books of the English Church. Wordsworth and Littlehales. From the Antiquary's Books series. Methuen & Co. London . . . . . Net 7/6

Church Services and Service Books before the Reformation. Swete. Society for Promoting Christian Knowledge. London . Net 2/6

Liturgies and Offices of the Church for the Use of English Readers in Illustration of the Book of Common Prayer. Burbidge. Bell & Sons. London 9/

The Teacher's Prayer Book. Barry. Nelson . . . . . Net 1.00

Notes of Lessons on the Prayer Book for Young Teachers and Adult Classes. Daniel. Whittaker . . . . . Net .60

* New History of the Book of Common Prayer, with a Rationale of Its Offices. On the Basis of the Former Work by Francis Procter, M. A. Revised and rewritten by Walter Howard Frere. Macmillan Co. . . . . Net 3.00

Prayer Book and Commentary for Teachers and Students. Warren. Gorham . . . . . Net .70

History of the Book of Common Prayer. Maude. Oxford Text Books. Gorham . . . . . Net .35

The History of the Book of Common Prayer. Pullan. Oxford Library of Practical Theology. Longmans, Green & Co. Net 1.40

The Prayer Book Interleaved. Campion and Beamont. Longmans, Green & Co. 2.00

Liturgiæ Americanæ, or the Book of Common Prayer as used in the United States of America, compared with the proposed Book of 1786 and with the Prayer Book of the Church of England. McGarvey. Published in Philadelphia . . . Net 5.00

Liturgiæ Britannicæ, or the Several Editions of the Book of Common Prayer of the Church of England, from its compilation to the last revision; together with the liturgy set forth for the use of the Church of Scotland. Keeling. William Pickering. London 18/

The Church in the Prayer Book. A Layman's Brief Review of Worship. Temple. Young Churchman Co. . . . . Net 1.25

The Prayer Book in the Making. Weston. John Murray. London . . . . . Net 5/

The Workmanship of the Prayer Book in Its Literary and Liturgical Aspects. Dowden. From the Churchman's Library series. Methuen & Co. London 3/6

Pastoral Use of the Prayer Book. Paret. Whittaker . . . . Net 1.00

A Short History of the Book of Common Prayer, together with certain papers illustrative of the Liturgical Revision 1878–1892. Huntington. Whittaker 50

Story of the Prayer Book. Its Origin, Source and Growth. Murch. George W. Jacobs & Co. . . . . Net .60

How Shall We Worship God? Butler. Whittaker . . . . . Net .80

Our Prayer Book in History, Literature and Church Lore. Hardman. Skeffington & Son. London 3/6

The Parson's Handbook. With an Introductory Essay on Conformity to the Church of England. Dearmer. Young Churchman Co. . . . . Net 1.50

* The Consecration of the Eucharist. Gummey. Henry F. Anners Press. Phila. . . . . Net 2.00

Bishop Seabury's Communion Office. Reprinted in facsimile with historical sketch and notes by Rev. Samuel Hart. Whittaker . . . . . .

Annotated Scottish Communion Office. Historical account of the Scottish Communion Office and of the Communion Office of the Protestant Episcopal Church of the United States of America. Dowden. R. Grant & Son. Edinburgh . . .

The Collects for Sundays and Holy Days. 2 vols. Goulburn. Longmans, Green & Co. 5.00

Notes for Meditation on the Collects. Bishop Hall. Young Churchman Co. 1.00

A Companion to the Prayer Book. Bishop Hall. E. & J. B. Young .40

Notes on the Use of the Prayer Book. Bishop Hall. E. & J. B. Young . . . . . .

The Harmony of the Collects, Epistles and Gospels. Scott. Gorham 1.50

* The Holy Communion. Stone. Oxford Library of Practical Theology. Longmans, Green & Co. . . . . Net 1.40

* Holy Baptism. Stone. Oxford Library of Practical Theology. Longmans, Green & Co . . . . . Net 1.40
* Confirmation. Hall. Oxford Library of Practical Theology. Longmans, Green & Co. . . . . Net 1.40
The Christian Marriage Ceremony. Bingham. Dutton & Co. Net 2.00
* Anointing of the Sick in Scripture and Tradition. Fuller. Gorham . . . . . Net 1.50
Ecclesiastical Vestments : Their Development and History. Macalister. From the Camden Library series. Elliot Stock. London 2.00
* The Principles of Religious Ceremonial. Frere. Oxford Library of Practical Theology. Longmans, Green & Co. . . . . Net. 1.40
The Book of Common Prayer. Hart. University Press, Sewanee.

II

THE CREEDS

BY THE

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II

THE CREEDS

There are two Creeds only, the Apostles' and the Nicene, which are acknowledged by our Branch of the Church Catholic.[1] These with the Athanasian Creed are accepted as fundamental by the Roman, English and Lutheran Communions. One Creed, the Nicene, with the exclusion of the words "and the Son" (*filioque*) in the phrase, "Who proceedeth from the Father and the Son," is received by the Eastern Church; the Apostles' Creed is unknown officially to the Eastern Church, and the Athanasian Creed has recognition within her pale only in manuals of doctrine.

I. The Apostles' Creed

The Apostles' Creed grew out of the baptismal formula "in the name of the Father and of the Son and of the Holy Ghost." It was natural that the person who administered baptism should desire to have the recipient of the baptism know what these words imply. It was natural that the person, also, who received the baptism should desire some instruction concerning them. Consequently a body of teaching, expressed in the form of a Confession, would gather about them, following their order and introducing leading tenets belonging to each. Further, the existence of heretical ideas and the need of protection against them would aid in stimulating such creedal development.

[1] Articles of Religion—Article VIII.

(1) **When did this body of baptismal instruction assume its creedal form?**—The question has received several answers.

(*a*) *The first answer.* Some competent scholars, such as Caspari, Zahn, Loofs and Sanday, believe that its beginning lies back in the time of the Apostles, or close to it. Zahn himself sees in 1 St. Timothy 6: 12 evidence of the existence of an older form of the Apostles' Creed; while Loofs, referring us to 1 St. Timothy 6: 12 and 2 St. Timothy 4: 1, sees in the passages allusions to a Creed, but regards the evidence as uncertain. This older form, it is supposed, contained two references, one to the Davidic descent of Jesus, the other to the baptism by John the Baptist. But, about the beginning of the second century (100 A. D.), the Creed suffered revision, when these references were omitted. Early in this century it had become the Creed of the Church in Palestine and in Asia Minor, and in 130 A. D., or a little later, was carried from Ephesus to Rome and became the Creed of the Western Church also. It remained in Rome for several centuries, mainly, if not quite, in the form it had before its arrival there.

In the meantime this Creed experienced in the East, its original home, a development. The Eastern Christians, unlike their brethren in the West, were fond of metaphysics. They were not satisfied with simple statements. Consequently they analysed them and expressed their conclusions in various formulas such as "God of God," "Light of Light," "Being of One Substance with the Father," and the like. These formulas were incorporated, as useful, in the Creed until finally it took the expanded form of the Nicene Creed. Consequently the Apostles' Creed in the West, and the Nicene Creed in the East, bear to each other the relationship of sisters.

(*b*) *The second answer.* Other competent scholars, such as Harnack, Kattenbusch in Germany, and Burn in England, affirm that the Apostles' Creed grew up out of

the baptismal formula, wholly in Rome, early in the second century and consequently is absolutely a Western production. Kattenbusch dates it at the beginning of the second century or earlier, while Harnack dates it about 140 A. D. Again, Kattenbusch thinks that it was very soon introduced into Asia Minor by Polycarp on the occasion of his second visit to Rome. But Harnack places its introduction into the Asian Church about 272 A. D. A dispute concerning the moment and nature of Christ's incarnation had arisen between the orthodox party and Paul of Samosata. The Emperor Aurelian entered into the dispute, not because he cared for the religious side of it, but because he dreaded division of any sort in his Empire. In order to suppress the quarrel, and also Paul of Samosata, he had the Creed of the Church of Rome read in the Synod where the dispute had become strenuous. The Eastern Christians, as soon as they heard the Creed, were captivated by it and subsequently used it as a form on which to drape their theological formulas. Out of this use of it the Nicene Creed arose in the course of fifty years. So Harnack. If we accept this view, the relation of the Apostles' Creed to the Nicene Creed is that of mother to daughter.

(*c*) *The third answer.* Other competent scholars, such as Krüger in Germany, and McGiffert in America, also place the origin of the Apostles' Creed in Rome. They believe that it arose in the strife with the heresy of Marcion, which broke out in Rome 145–150 A. D. It was a dangerous heresy and was advocated with great power. The mere baptismal formula was not sufficient to stem it. A Creed was needed and so the Apostles' Creed sprang into being about the year 150 A. D. One may answer that a Creed formed and accepted in so brief a time would have been a glaring novelty. But Krüger replies that the orthodox Roman priests might have had no more sense of novelty than the Nicene Fathers had in the introduction of the Nicene Creed, as authoritative.

Krüger, however, is more cautious than McGiffert. He recognises that this theory of the origin of the Creed is uncertain because (1) it rests on the weak argument from silence concerning the Creed in the writings of the fathers before 150 A. D., and (2) there is no documentary proof that a Creed was formed in a contest with the heresy of Marcion.

However, the first answer has the majority of creedal investigators as its adherents.

(2) **Difficulty in tracing history.**—The difficulty in tracing the very early history of the Apostles' Creed is that it is not quoted at length, in precise terms, until a comparatively late period. The Creed was treasured in secret. It was learned directly from the lips of the teacher and was then carried in the memory. It was thus a watchword (Symbol) by which the Christian made himself known to the Christian community to which he was a stranger. Consequently it was particularly helpful, as a test, when governmental espionage was on the alert to detect or to ferret out Christians as enemies to the Commonwealth. This use of it, as a secret watchword among Christians, excluded the Creed from early Christian writings. However, the larger number of students of the Creed are positive that they discover in these writings indications of the existence of this Creed.

Thus the Apostles' Creed *was repeated by Christians* as a baptismal Creed *almost at the outset of Christian history.*

(3) **What was its form?**—Possibly this: "I believe in God (the Father) Almighty, And in Christ Jesus, our Lord; Who was born of the Holy Ghost and the Virgin Mary; Was crucified under Pontius Pilate, and buried; The third day He rose again from the dead; He ascended into Heaven; Sitteth at the right hand of the Father; Thence He shall come to judge the quick and the dead; And in the Holy Ghost; The Holy Church; The forgiveness of sins; The resurrection of the flesh."

(4) **Omissions.**—Observe that it lacks nine phrases and terms, which our present Apostles' Creed contains; viz., "Maker of heaven and earth," "Who was conceived," "suffered," "dead," "He descended into hell," "God" and "Almighty," "Catholic," "Communion of Saints," "the Life Everlasting."

These amplifications were incorporated in the original Creed, according to some, in Rome; according to others, in Southern Gaul (France); and according to others, as it was carried by missionaries from Remesiana, northward beyond the Alps, then down into the great plains of Gaul. All students of the Creed affirm that these added clauses and terms in no wise changed the original meaning of the Creed, and that they were already permanently in place by the beginning of the eighth century.

II. The Nicene Creed

In the middle of the sixth century the Apostles' Creed was displaced in Rome by the Nicene Creed. Burn denies this. At any rate, the Nicene Creed became preeminent there. This may have been due to Eastern imperial influence which at this time was strong in Rome, or to the desire to erect a stouter barrier against the Arian (Unitarian) ideas of God which the Gothic invaders were at this moment introducing into the Roman world.

The two theories of the origin of the Nicene Creed, both representing it as springing from the Apostles' Creed, have been mentioned. The conception of its history after the Nicene Council (325) has taken, within a few years, two forms: one, the traditional; the other, the modern.

(1) **The traditional theory of its origin.**—Our Nicene Creed was adopted first at the Nicene Council. On its adoption it ended with the words, "And I believe in the Holy Ghost." It was reaffirmed in the second Ecumen-

ical Council, held at Constantinople in 381, when the sentences following the confession, "I believe in the Holy Ghost," were added. In both of the later Ecumenical Councils, held respectively at Ephesus (431) and Chalcedon (451), it was again reaffirmed and then came into universal use.

(2) **The modern view.**—Our Nicene Creed, strictly speaking, is not the Creed framed at the Nicene Council. It is the amplification of the old Creed of the Church in Jerusalem. Cyril, the Bishop of Jerusalem (350–381), had taken the Creed of his Church, enlarged it with sentences from the Creed adopted at Nicea and, for polemical reasons, had incorporated new sentences in the article concerning the Holy Ghost. When the Council of Constantinople was held in 381 A. D., Cyril was present. Inasmuch as he was suspected of heresy, he read his own Creed in the Council, as proof of his soundness in the Faith, and the Creed was thereupon received and placed in the archives of the Council. From this a German scholar, Kuntze, dissents, declaring that the newly elected Bishop of Constantinople, Nectarius, introduced it into the Council, as his Confession of faith. Nectarius had received it as his Baptismal Creed from Diodorus, the Bishop of Tarsus, who had obtained it from Jerusalem through Cyprus. But whoever introduced it, this Creed became associated with the Council and was subsequently adopted, at least by the Imperial Court, as the customary Creed. What became of it? Did it go outside of Constantinople? Very likely. But when the Council of Ephesus was held, fifty years later, it did not appear there, except that some of its language was quoted, to the perplexity of Cyril, the Bishop of Alexandria, as the words of the Nicene Fathers. Twenty years later, at the Council of Chalcedon, it was recited in conjunction with the old Nicene Creed. The latter was endorsed with great enthusiasm, the former with less ardour. But both received the positive recognition of the Council. Sub-

sequently, nearly a century later, the Creed of the Church of Jerusalem had fully supplanted that of Nicea and had become the Creed of the Universal Church. It rightly bears the name, the Nicene Creed, because it contains the more important clauses of the older form, and teaches exactly the same doctrine. It would be impressive if it should be finally and conclusively proven that the Creed embodied in the Order for the Administration of the Lord's Supper had its origin in the city where Christ was crucified and rose again.

III. History and Theology of the Creeds

ARTICLE ONE

I believe in God the Father Almighty, Maker of Heaven and Earth.

LITERATURE: One God or Three. The Rev. Dawson Walker, D. D. New York. Longmans, Green & Co. The Doctrine of the Trinity. J. R. Illingworth, D. D. MacMillan & Co.

1. **History.**—The original form of this article probably was, "I believe in God the Father Almighty." The phrase, "Maker of heaven and earth" was absent. It came into the Apostles' Creed about the end of the seventh century. No one knows its source. The ground of the introduction of the words, "Maker of heaven and earth," may have been the felt need of emphasising God's creative power. The words, "God the Father Almighty," had originally contained the idea of God as Creator of all things. But when the Fatherhood of God came to signify in the Creed wholly that God is the Father of "Jesus Christ, His only Son," the thought of His universal Creatorship disappeared from the phrase, and, in order to reintroduce it, the words, "Maker of heaven and earth" were inserted. Consequently we have

the fact clearly affirmed in the Creed that God is the creator of the universe. The Nicene Creed brings out the idea more emphatically by adding the phrase, "and of all things visible and invisible." But in the Hebrew language the expression, "heaven and earth," was equivalent to the Greek "kosmos," the "universe," and it means therefore in the Apostles' Creed everything visible and invisible.

II. Theology.

(1) *I believe.* Latin, *Credo.* Hence the term Creed.

(*a*) The Creed begins with the personal pronoun "I." So does the Nicene Creed. But in the Eastern Church the Nicene Creed begins with the personal pronoun "We"—"We believe." The Western Church was always noted for its more pronounced tendency to emphasise the individual. Further, the use of the pronoun "I" is particularly appropriate to a confession of faith. The recitation of the Creed marks the one moment when we individualise the self in our public worship.

(*b*) The word "believe" with its accompanying preposition "in" expresses preëminently that exercise of the soul which we call Faith. In the Scriptures and in the Creeds the term "belief" is used in two senses: (1) in the sense of confidence in another and reliance upon him; (2) in the sense of assent to something concerning him. The former is its leading, the second its subordinate sense. The fundamental element of the first is trust (Mark 4: 40; 11: 22; John 3: 16). The fundamental element of the second is intellectual (moral) conviction and assent. Both are essential but both should be kept in their correct, Scriptural relationship. Thus faith is comprehensive. It involves not merely the assent of the in-

tellect, but the surrender also of the will, and the emotions. As fully defined, it is the complete self-relinquishment of the man,—body, soul, and spirit, —to God (Matt. 6: 24, 25).

(2) *In God.*

(*a*) The origin of the name is as mysterious as God's own being. We know not with certainty whence it came or what exactly it originally signified. Yet it undoubtedly always expressed man's sense of the divine and the consciousness of his dependence on the divine.

(*b*) The Creed, like the Bible, does not attempt to prove the existence of God. It simply assumes His existence as granted, and then expresses complete faith in Him. Nevertheless, men in the past have gathered together grounds for their confidence in His reality, which are called the Theistic proofs and which, although they have lately been pronounced by an influential school of theology to be unsatisfactory (the Ritschlian), are still dominant in Catholic thought. Briefly stated they are:

(*i*) The Teleological Proof, from the evident order and mutual adaptation in the universe to an intelligent Creator.

(*ii*) The Cosmological Proof, from the world (kosmos) as a mass of effects to a First Cause.

(*iii*) The Ontological Proof, from the universal (necessary) idea of God to the actual existence of God.

(*iv*) The Moral Proof, from the conscience or the moral nature of man to a moral Creator.

(*v*) The Historical Proof, from the collective consciousness of God, as expressed in human history, to the being of God.

Yet these are not strictly proofs. They are

rather the analysis of our belief in God. The completion of their testimony is found in the revelation of God in Christ. His Person and Life demonstrate that the Heart or Mind of the Universe is really moral, loving, and redemptive.

(3) *God the Father.*

(*a*) Thus what science and philosophy cannot reveal of God, Christ imparts. Christ gave to the term God the final meaning which can never be taken from it nor be superseded. God is the Father. The word was not original with Christ. The heathen, as in the Vedas, called the Deity (the sky) their Father, but the father only of their physical being. The Hebrews called Jehovah their Father, but the father only of the chosen few—their own race. Christ called Him the Father, not only as the provider of bodily needs, and the protector of a nation, but as the Father of the individual spirits of men. This was the new teaching He introduced into the old world idea of God.

(*b*) But passing from the general to the specific, the Fatherhood of God has at least three applications.

(*i*) He is the Father of Jesus Christ, His only Son (John 20 : 17 ; Matt. 11 : 27).

(*ii*) He is the Father of His children by adoption in and through Christ (1 John 3 : 1 ; Rom. 8 : 15).

(*iii*) He is the Father of all men as their Creator and the supreme object of their quest (Acts 17 : 27, 28).

(4) *Almighty.*

Omnipotence is one of the attributes of God. The Nicene Creed specifies another—Unity : " I believe in one God." These and other attributes, Eternity, Omnipresence, Holiness, Righteousness,

Wisdom, and so on, are simply the modes in which God expresses His activity. The most wonderful of all, that of Love, is mentioned in no Catholic creed; yet the creeds, from beginning to end, breathe the spirit of it. The attributes are practical in their aim, for they beget and cherish confidence in God's control of the world.

(5) *Maker of heaven and earth.*

(*a*) God is represented in the Scriptures as the Creator of the world. His Will and Word constitute the immediate source of it (Ps. 33 : 9; Eph. 1 : 11; Heb. 11 : 3). Consequently the Biblical idea of God as Creator stands over against Pantheism on the one side and Dualism on the other.

(*i*) Pantheism is the doctrine which teaches that God and the Universe are one and the same. All is God and God is all. Whereas the Bible affirms that God is more than His creation, that He transcends it, and that it is absolutely dependent on Him for its existence.

(*ii*) Dualism is the doctrine which teaches that the world is governed by two eternal principles, a good principle and a bad principle. The doctrine had its birth in Persia, and amalgamating in early Christian times with Christian teachings, produced what is called Manichæism, which taught the everlasting conflict between good and evil and the inherent evil of matter; whereas the Bible declares that God is supreme over all things, visible and invisible, spiritual and material, and that matter is essentially good. Everything which God created was originally good and became evil only after its creation.

(*b*) The idea of Creation in the Bible is that of creation out of nothing. Yet this idea, in exact terms, is not found in the Bible. But indirectly it

appears in such passages as Heb. 11 : 3. However, the idea of creation out of nothing is a correct climax of Scriptural thought and teaching, since the Scriptures know nothing of a God over against independent matter.

(*c*) The Biblical account of creation is twofold :

(*i*) One account is found in Gen. 1 ; the other is found in Gen. 2. The first ends with the creation of man ; the second begins with the creation of man. This fact shows that the compiler was not much concerned about the actual consecutiveness or sequence of events in the account of creation.

(*ii*) The catholic interpretation of the first Biblical account of creation distinguishes between Gen. 1 : 1 and Gen. 1 : 2ff. Gen. 1 : 1 is held to express the fact of the first or immediate creation—matter. Gen. 1 : 2ff. expresses the fact of a second or mediate creation—the reduction of the created matter to form.

(*iii*) The evident purpose of the Biblical account of creation is simply to emphasise the truth that God created the universe in all its parts. It is a sermon having for its subject God the Creator of every existing thing. Consequently it is not to be taken as a scientific account. It is not so taken in the New Testament. The New Testament writers bring out merely the truth that God made the world and all things in it (Acts 17 : 24 ; Rom. 11 : 36 ; Col. 1 : 16 ; Heb. 3 : 4). Further the Creeds bring out only the same truth. God is the Maker of heaven and earth, and of all things visible and invisible.

ARTICLE TWO

And in Jesus Christ His only Son our Lord.

LITERATURE: The Divinity of our Lord. H. P. Liddon, D. D. Longmans & Co.

I. **History.**

(*a*) In the old Roman Creed the name applied to our Lord is "Christ Jesus." In thus designating Him, this creed followed Scriptural usage. In St. Paul's epistles the word "Christ" by itself occurs the most frequently; while "Christ Jesus" and "Jesus Christ" each occur more than sixty times. However, the Christian writers of the second century and all the Eastern creeds seem to have preferred the expression, "Jesus Christ." This customary usage of the time had its influence on the expression in the Apostles' Creed and finally reversed the order, although Scriptural, of its terms.

(*b*) The word "only" is supposed by some (Zahn and McGiffert) originally to have been absent from this article and subsequently to have been introduced in order to emphasise the uniqueness of Christ's Sonship. But the Scriptural representation of Christ's Sonship as unique (Matt. 11: 27; Luke 10: 22; John 1: 14, 18; 3: 16, 18) would naturally determine from the outset the phraseology of the creedal statement.

II. **Theology.**

(1) *In Jesus.*

(*a*) "Jesus" is the Greek form of the Hebrew name, "Joshua" (Acts 7: 45). Joshua, the son of Nun, was the first to bear the name. At the outset this Hebrew soldier was called Oshea or Hoshea. On his return from inspecting the land of Canaan, one of the titles of God, Jah, was prefixed to his name, so that it became Joshua, signi-

fying, "Jehovah will save His people by this person."

(*b*) "Jesus" is the proper name of our Lord and in its application to Him attained a still higher significance—a spiritual meaning. "Thou shalt call His name Jesus: for He shall save His people from their sins" (Matt. 1:21). Observe:

(*i*) That the salvation is not from hell, but from sin. Rescue from sin is plainly the primary essential.

(*ii*) While Joshua is represented as saving God's people by the power of God, Jesus is represented as saving them by His own power: "it is He that shall save," and hence His name "is above every name" (Phil. 2:9). The grounds on which Jesus holds the distinctive and peculiar position of Saviour are: (a) He discloses the only true way to salvation (Eph. 2:17; 2 Tim. 1:10); (b) He Himself wrought out the way (Matt. 26:28; 2 Cor. 5:19; Rom. 5:10; Eph. 1:7; Matt. 20:28); (c) His Person is the way thus wrought out (John 14:6). Note that Christianity is not primarily the Religion of a Book, but the Religion of a Person. Christ said, "Come unto Me," not "Come unto My teaching." He is the immediate object of our faith—the Way, the Truth, and the Life. From all this it follows that He is *the* Saviour.

(2) *In Jesus Christ.*

(*a*) "Christ" is the title of the Saviour's office. However, some hold that the term "Christ" was originally used in this article without reference to its official character and, therefore, that it constitutes, with the word "Jesus," merely a proper name. But others (Pearson, Kattenbusch) regard the term as originally used in the Creed to ex-

press the official designation of our Lord. The latter is the generally received interpretation: I believe in Jesus the Messiah, or, I believe Jesus to be the promised Messiah.

(*b*) The terms "Christ" (Greek) and "Messiah" (Hebrew) are identical in significance (John 1 : 41 ; 4 : 25), both meaning "anointed." The Scriptural act of anointing signified, in its symbolical sense, the setting apart of a man, divinely appointed, for a particular duty. Anointing in this sense was used under the old dispensation in reference (1) to the office of Prophet (1 Kings 19 : 16; Isa. 61 : 1); (2) to the office of Priest (Ex. 30 : 30; 40 : 13–15); (3) to the office of King (1 Sam. 16 : 3, 12; 2 Kings 23 : 30).

(*c*) Jesus Christ was anointed to all of these offices.

(*i*) As Prophet He announces on earth the good news of redemption and in His exaltation continues this announcement, through His Church.

(*ii*) As Priest He realises the needed atonement which makes the redemption possible, and in His exaltation continues His priestly office through His heavenly intercession.

(*iii*) As King He exhibits on earth, even in His lowliness, His Masterhood over men, and in His exaltation enters into the full scope of His royal office—in His providential control of the world, in His spiritual guidance of the Church Militant, on earth, in His unhampered and blessed government of the Church Triumphant, in heaven.

(3) *His only Son.* Christ's unique Sonship is expressed by the Nicene Creed in a larger and more emphatic form: He is "the only begotten Son of

God" (a phrase characteristic of all Eastern Creeds), involving the idea of "eternal generation"; He is "God of God, Light of Light," involving the idea of direct derivation from the inmost being of God; He is "very God of very God," a still stronger assertion of His real divinity; He "is begotten, not made, being of one substance (*omoousion*) with the Father" (against Arianism). Observe the careful reiteration of the fact of Christ's peculiar relation to God as His Son. No ingenious interpretation of the phrases can avoid their clear testimony to the essential divinity of Christ.

(*a*) The great confession of St. Peter (Matt. 16:16) seems to have been the model of the article. First, the acknowledgment of Jesus as the Messiah, then the acknowledgment of Jesus the Messiah as the Son of God. A logical sequence.

(*b*) "Christ" and "the Son of God" appear originally to have been synonyms (cf. Matt. 8:29 with Matt. 26:63). Our Lord, as the majority of critics acknowledge, regarded Himself as the promised Messiah; but He seems to have avoided the use of the synonymous phrase, "the Son of God," probably owing to the misleading conceptions with which an undiscerning Jewish interpretation had incrusted it: for example, that He was to be a military conqueror.

(*c*) As God's "only Son" Christ was preexistent to His birth into this world. But the thought of preëxistence has recently been excluded from this article. For example, Harnack refers the creedal expression, "only Son," wholly to the historical Christ and His earthly career. He affirms that it was only in later times that the phrase was referred to the preëxistent Christ. Consequently "who thus reads into the old Roman symbol the 'eternal Sonship,' gives it another sense

than it originally had." (So McGiffert.) But inasmuch as the latter confesses that the belief in the preëxistence of the Son was wide-spread, when the old Roman symbol was framed, it is unwarrantable to assert dogmatically that the phrase in the Apostles' Creed does not involve the idea of Christ's preëxistence and thus correspond with the same article in the Nicene Creed. The Scriptural evidence of this preëxistence is as follows:

(*i*) The Synoptic Gospels, in the phrase, "Son of man."

(*ii*) In the Fourth Gospel, in the passages, John 6 : 33, 38; 8 : 58; 16 : 28; 17 : 5, 24; 3 : 13; cf. John 6 : 62; 1 : 1–3. The Scriptures affirm of Christ, not an ideal (as a few critics declare), but a real, preëxistence (as the majority of critics confess).

(*d*) The doctrine of the subordination of the Son to the Father rests Scripturally on John 14 : 28 and 1 Cor. 15 : 28. The Western Church refers the "subordination" (or inferiority) mainly to the human nature of Christ—subordinate as touching His human nature. The Eastern Church refers it mainly to the fact of the Son's derivation from the Father—subordinate by virtue of His eternal generation from the Father. Both view-points are correctly taken and each simply discerns what the other misses. They are complementary.

(4) *Our Lord.*

(*a*) The phrase in the Nicene Creed is "one Lord." The word "Lord" in its Greek form is used in the Septuagint as the rendering of the various Hebrew names of God, more particularly of Jehovah. It was employed by the Apostles as the designation of Christ after His Ascension (Acts 2 : 36; 1 Cor. 8 : 6; 12 : 3; Phil. 2 : 11). Thus

in the theological language of the Church, it is usually applied to the second Person of the Trinity. In the Apostles' Creed its use marks the climax of the affirmation of Christ's essential divinity.

(*b*) Why do we believe in His divinity? A general answer is that the voice of the Church, or else, the sustained testimony of the Christian consciousness, witnesses to it. To this uninterrupted consciousness and its verdict, extending through many centuries, the skeptic is referred by the Christian believer. But this answer involves another question. On what grounds does the Church accept the divinity of Christ?

(*i*) The Scriptures call Him God (John 1 : 1 ; 20 : 28 ; Acts 20 : 28 ; Rom. 9 :.5 ; Titus 2 : 13 ; 1 John 5 : 20).

(*ii*) Old Testament names of the Deity are applied to Him (Matt. 3 : 3 ; cf. Isa. 40 : 3 ; John 12 : 41 ; cf. Isa. 6 : 1 ; Eph. 4 : 8 ; cf. Ps. 68 ; 18).

(*iii*) Divine powers are attributed to Him: (a) As sharer in the world's creation (John 1 : 3 ; 1 Cor. 8 : 6 ; Col. 1 : 16 ; Heb. 1 : 2) ; (b) as sharer in the world's preservation (Col. 1 : 17 ; Heb. 1 : 3 ; 2 : 10) ; (c) prayer is offered to Him (Acts 7 : 59, 60 ; cf. Luke 23 : 34, 46 ; 1 Cor. 1 : 2 ; 1 John 5 : 14). This fact distinguishes His deification from that of the Roman Emperors to whom no prayer was offered.

(*iv*) His personality is original and unique ; it consists in a combination of opposite qualities never before brought together in such balanced harmony—determined masterfulness united with perfect humility, unusual gentleness united with uncompromising sternness. The

thorough unification of this remarkable combination would strike us, if invented, as more wonderful than any physical miracle recorded in the Gospel.

(γ) The claims and requirements of Christ are such as only God can make: (a) He fulfills the divine Law—the Mosaic (Matt. 5 and 6). (b) He demands an obedience which only God alone has a right to exact (Matt. 10: 37–39; 19: 29; Luke 14: 26). (c) He represents Himself as the ultimate judge of all mankind (Matt. 24: 30, 31; 25: 31–45; 16: 27). And yet all these claims and demands are set in a framework of perfect meekness. It is, however, not individual texts or individual features, but the effect of the whole representation which engenders in us the conviction of His divinity. The result of the general effect is the confession that He is Lord.

ARTICLE THREE

Who was conceived of the Holy Ghost, born of the Virgin Mary.

LITERATURE: The Incarnation. G. S. Streatfield, M. A. Longmans, Green & Co. The Virgin Birth of Christ. James Orr, D. D. Charles Scribner's Sons.

I. **History.**—In the old Roman Creed the form of the article was: "Who was born of the Holy Ghost and the Virgin Mary." Thus the older form did not contain the word "conceived." However, its absence is of no vital importance, for the fact of the Virgin Birth of Christ is fully implied. The word "conceived" evidently had general currency long before it was permanently fixed (the sixth century) in the Gallic forms of the Creed.

II. **Theology.**

(1) *The Doctrine of the Incarnation* is embodied in this article. In the New Testament the doctrine

is briefly summed up in the clause, "The Word was made flesh" (John 1 : 14). The term "flesh," although having various meanings in the Scriptures, is to be interpreted in this passage as including the rational soul of man. It signifies a real and complete humanity. The Word was not made a man but "was made man" (Nicene Creed)—took unto Himself human nature in its fullness.

(*a*) The ground of the Incarnation has been presented in two forms:

(*i*) The Thomist theory (Thomas Aquinas), that the Incarnation was occasioned by the fall of man and therefore is exclusively redemptive.

(*ii*) The Scotist theory (Duns Scotus), that the Incarnation would have been realised in the world if man had not fallen; the sin of man gave it the tragic history which characterised its realisation. This view appeals to the philosophic taste of our age and at present is the more acceptable. Either view expresses the importance attached to the Incarnation as the fundamental and comprehensive fact of the Christian Faith.

(*b*) The moment of the Incarnation is the fullness of time (Gal. 4 : 4) But "the fullness of time" involves the idea and fact of a preparation of the world for the Incarnation. The preparation was extensive—discernible in both the Jewish and the Gentile worlds.

(*i*) The Jewish preparation wrought out: (a) through the deepening conception of sin and holiness; (b) through the repeated reference to the need of an individual mediator (Moses, Samuel, the High Priest, etc.); (c) through recurring theophanies (the Angel of the Lord); (d) through the exercise of the

Messianic hope; (e) through the progressive development of the idea of communion with God, which development was twofold: (1) on the side of God, manifesting Himself more and more to men (Heb. 1 : 1, 2); (2) on the side of man manifesting increasing capacity to be the receptacle of the divine Spirit and the channel of His illumination; (f) through the growing tendency of the prophets to express the relation of God to man in terms of manhood (the love of God for Israel under figure of love of mother for child, or of husband for the unfaithful wife); (g) through the personification of Wisdom, and the application to Israel of such terms as Son of God, Servant of God.

(*ii*) The Gentile preparation wrought out: (a) through the increasing consciousness of sin with the consequent sacrificial systems; (b) through the mediatorial work of the pagan priest; (c) through the extensive recognition of the possibility of the incarnation of the Divine in the human; (d) through the extensive adoption, due to Alexander's conquests, of a common language—a universal medium for the proclamation of the Gospel (the Greek); (e) through the extensive establishment, due to Roman conquests, of a common government with its broad and safe highways over which the Gospel could be carried everywhere; (f) through the multiplication of various societies amid which the Church could grow unnoticed until she was strong enough to survive persecution; (g) through the proven inability of ethnic cults to satisfy the religious longing, and the accompanying desire for religious certitude; (h) through the

hope of finding somewhere the certain revelation of the truth and love of God; (i) through the brightening conception of the life after death—answered at last by the "immortality" which Christ brought to light (2 Tim. 1 : 10).

(2) *Conceived by the Holy Ghost* (against Ebionitism).

(*a*) The supernatural birth of Christ is consequently implied. The rise of an absolutely divine and perfectly sinless life, effectually and thoroughly redemptive, can be viewed not as the outcome of mere human forces and conditions, but only as the direct act of God.

(*i*) The necessities of religion demand this view of Christ's life.

(*ii*) The requirements of a satisfactory explanation of His life make a like demand. For His perfect life finds no explanation in the theory of evolution either in its form of gradual development or of sudden mutation, since this life appears in the midst of man's progress, amid unfavourable moral conditions, not at the end of it amid favourable conditions.

(*b*) The manner of Christ's birth is described in Matt. 1–3 and Luke 1–3. The narrative of St. Matthew is traced to Joseph himself, for it is a man's story; that of St. Luke to the Virgin Mary, for it is a woman's story. Each narrative affirms facts, but leaves the door wide open to faith. Both features are essential, for faith without a basis of fact hangs in the air, and fact without room for faith does not rise to religion. But objections have recently been urged against the reality of Christ's birth as supernatural. What is their value?

(*c*) The objections:

(*i*) St. Mark knows nothing of the supernatural birth of Christ. Answer: St. Mark

evidently confined himself to the story of Christ's public life, and therefore begins with it.

(*ii*) St. John knows nothing of it. Answer: (a) St. John is silent concerning the institution of the Lord's Supper. But this does not prove that he knew nothing of it. (b) St. John did not report the story of the miraculous birth because two Gospels already contained it, and the story was well known. However, to this it is replied, Why then does he repeat the story of the Resurrection, although three Gospels contained it and it was well known? This problem is solved in the fact that the truth of the Resurrection—not that of the supernatural birth—needed repeated defense and was the central tenet of apostolic hope and evangelisation. (c) The first chapter of St. John's Gospel at least implies an extraordinary entrance of Christ into the world.

(*iii*) St. Paul knows nothing of it. Answer: (a) St. Paul is silent concerning the empty tomb. But this does not prove that he knew nothing of it. (b) As 1 Cor. 15 implies his knowledge of the empty tomb, so do 2 Cor. 8 : 9; Phil. 2 : 5–8; Gal. 4 : 4 imply his knowledge of an extraordinary entrance of Christ into the world.

(*iv*) The Apostles generally know nothing of it. Answer: The Apostles were gentlemen and were not likely to bring out before profane and mocking opponents the sacred memories and experiences of their Lord's mother.

(*v*) Christ does not affirm it, or even appeal to it. Answer: Christ usually refrained from basing His truth on miraculous occur-

rences. He counselled silence concerning them, as wrought by Himself, or else utterly refused the grant of the sign. The personal realisation of truth as truth was the more precious to Him.

(*vi*) Matt. 1 : 16 is a corrupt text. Answer: Denied. It represents the best and earliest of New Testament texts.

(*vii*) The genealogies in the first and third Gospels do not agree. Answer: (a) The genealogies may represent different lines—that of St. Matthew the line of Joseph, that of St. Luke the line of Mary. (b) The Orientals have always been exceedingly careful about the correctness of their genealogies. (c) These two genealogies evidently existed in the time of the Apostles and were accepted as valid by the Apostolic Church. (d) Their apparent disagreement therefore is not a warrant for the denial of their truthfulness, but for the continuance of an investigation of them, not yet complete.

(*viii*) Mary's attitude to Jesus in Jerusalem (Luke 2 : 48), and in Capernaum (Mark 3 : 31), would have been different had she known of a supernatural birth of Jesus. Answer: (a) A mother will naturally assume authority over her child, whoever and whatever he is; (b) the stoutest and most assured faith will sometimes falter.

(*ix*) The story of the supernatural birth came from pagan sources. Answer: Denied. The assertion is largely given up by critics. The obstacle to its admission is the opposition of the Jews to everything savouring of paganism. The Apostles were Jews.

(*x*) The story had its source in Jewish ideas

and aspirations. Answer: (a) A preparation is not a cause. The gathering of fagots for a fire is not the cause of the resulting blaze. (b) The theory cannot be clearly presented and is hardly even a working hypothesis.

Such assaults and others like them are thus met.

(*d*) The exclusion of a human fatherhood has been regarded by the Church as instrumental in cutting off from Christ the inheritance of the taint of original sin, and ensuring to Him a sinless nature. Thus Christ came into the world as the last or second Adam—the new Head of the race. However, Christ was not sinless merely by virtue of His supernatural equipment. We must add, with the Scriptures, as a further and active ground of His sinlessness, His constant and willing submission to His Father, His sustained obedience to His mission, and His continual reception of wisdom and power.

(*e*) The actual sinlessness of Christ is Scripturally demonstrable: Luke 1 : 35 (that holy thing); John 8 : 46 (which of you convinceth Me of sin); John 14 : 30 (the prince of this world hath nothing in Me); Rom. 8 : 3 (in the likeness of sinful flesh); 2 Cor. 5 : 21 (who knew no sin); Heb. 4 : 15 (yet without sin); 7 : 26 (holy, harmless, undefiled, separate from sinners); 9 : 14 (offered Himself without spot to God); 1 Pet. 1 : 19 (a lamb without blemish and without spot); 2 : 22 (who did no sin); 1 John 3 : 5 (in Him is no sin). Observe (i) that at least five different and independent witnesses bear testimony to the sinlessness of Christ; (ii) that Christ in His sinlessness is a moral miracle: the admission of a moral miracle opens up the way to the acceptance of a physical miracle.

(3) *Born of the Virgin Mary* (against Docetism).

(*a*) The reality of Christ's human nature cannot be doubted. Its Scriptural proofs are abundant.

(*i*) He called Himself Man in the phrase "Son of man," implying His close connection with men; (a) as participating in their sorrowful experiences; (b) as capable of passing final judgment on them.

(*ii*) He was called man by others (Acts 2 : 22; Rom. 5 : 15; 1 Cor. 15 : 21; 1 Tim. 2 : 5).

(*iii*) He possessed a material body and a rational soul, the necessary requisites of human nature: Mark 2 : 8; John 11 : 33 (spirit); John 12 : 27 (soul); Matt. 26 : 28 (blood); Luke 24 : 39 (flesh and bones); Heb. 2 : 14 (flesh and blood).

(*iv*) He was subject to the human conditions of development in soul and body: Luke 2 : 40 (grew and waxed strong in spirit); 2 : 46 (asking questions); 2 : 52 (advanced in wisdom and stature); Heb. 2 : 10 (made perfect through suffering); 5 : 8 (learned obedience).

(*v*) He experienced the needs and was controlled by the emotions belonging to human nature: Matt. 4 : 2 (hunger); 8 : 24 (sleep); John 4 : 6 (weariness); 19 : 28 (thirst); Matt. 9 : 36 (compassion); Mark 6 : 6 (surprise); Matt. 26 : 39 (dread).

(*b*) The relation of the human to the Divine in Christ early became a problem of Christian reflection. It assumed prominence, however, only after the settlement of the doctrine of the Trinity. The Church, as in the case of the Trinity, evidently would have preferred to leave the mystery unexplained, but individuals, who attempted to interpret the mystery and thereby advanced ex-

planations which shocked the Christian consciousness, compelled the Church to act and meet the danger. The peril of such explanations lay in their tendency to mar the integrity of Christ's human nature and so impair the completeness of the Atonement.

(*c*) The heresies which centered about Christ's Person are:

(*i*) The Apollinarian heresy, named after Apollinarius, who taught that the divine *Logos* (Word) took the place of the human spirit in Christ, so that Christ was constituted of body, soul and—Logos. It was based on the tripartite division of man into body, soul, and spirit. The heresy marred the completeness of the human nature in Christ, left the human spirit unatoned and was condemned at the Council of Constantinople, 381.

(*ii*) The Nestorian heresy, named after Nestorius, held that in Christ there were two persons, a human person and the divine Person, the union between them being a moral, not an essential, union. It is now doubted whether Nestorius himself taught this conception of Christ. However, the heresy necessarily limited the atonement to the human person in Christ and was condemned at the Council of Ephesus, 431.

(*iii*) The Eutychian heresy, named after Eutyches, affirmed that the human nature of Christ was gradually absorbed into the divine nature, leaving but one nature, which was a sort of *tertium quid* (a third something), the like of which had never been before and has not been since. This heresy also impaired the integrity of Christ's human nature, invaded the complete efficacy of the atonement, and

was condemned at the Council of Chalcedon, 451. Out of this came the heresy called Monothelitism, which taught that inasmuch as there is but one nature in Christ, there can be but one will. This heresy was condemned at the sixth General Council, 680.

(*d*) The Catholic doctrine of Christ's person embodies four features: (i) He is truly God. (ii) He is truly Man. (iii) He is one Person. (iv) He has two distinct and perfect natures, the divine and the human, united in one Person, which union is called the hypostatic union. (a) Each of these natures has its own will. (b) The two wills act in harmony, the human invariably following the divine.

Observe (i) that the human nature of Christ has no self-centered personality: it derives its personality from the one divine Person, the Incarnate Word; (ii) that Christ in the constitution of His being must, according to the Catholic conception, differ from us, not in degree, but in kind; (iii) although there is this profound difference between Christ and ourselves, nevertheless He remains in sympathy with us and is our example: (a) in sympathy, since He possesses our human nature in its completeness; (b) in example, since He not only sets us the pattern of a true human life, but, through His grace and power, is able, by His indwelling Spirit, to realise this pattern in us.

(*e*) The doctrine of the kenosis marks the renewal of the study, ceasing in the fifth century, of Christ's Person. It arose early in the seventeenth century and assumed prominence in the last century. It derives its name from a Greek word, translated "emptied Himself" (Phil. 2 : 7). It embodies the attempt to account for the apparent limitations of the historic Christ (Matt. 24 : 36;

Mark 13:32; cf. Acts 1:7). How far did the Incarnate Word empty Himself and in what sense? The traditional view probably is that He parted only with His heavenly glory, retaining in full His divine attributes; the Kenotic view, that He parted also with His attributes of omniscience, omnipotence, and omnipresence, and, according to some, others still. However, the Scriptures throw little light on the subject and leave the problem unsolved. The psychology of the distant future may dispel the mystery, but the solution is not likely to add to the saving power of Christ.

ARTICLE FOUR

Suffered under Pontius Pilate, was crucified, dead, and buried.

LITERATURE: The Gospel of the Divine Sacrifice. Charles Guthbert Hall, D. D. Dodd, Mead & Co. The Atonement. James Stalker, D. D. London. Hodder and Stoughton. Atonement and Personality. R. C. Moberly, D. D. Longmans, Green & Co.

I. **History.** In the old Roman Creed the expression is simply "Under Pontius Pilate was crucified, and buried." It is not known when the two words, "suffered" and "dead," were inserted in our Creed. They appear in Spanish and Gallic forms of the Creed as early as the fourth century. In the Spanish creed of Priscillian (385) "suffered" occurs, but the word "dead" is absent. The two occur together with "crucified" and "buried" first in the Creed of Cæsarius (503–550), Archbishop of Arles in Southern Gaul. No reason can be given for the introduction of the additional words.

II. **Theology.**

(1) *Suffered under Pontius Pilate.* The phrase fixes the period when the suffering took place.

(*a*) Pontius Pilate was the fifth Roman gov-

ernor of Judæa. He is called Procurator by Josephus. Pontius was the name of his family: Pilate his cognomen or distinguishing name. His birthplace is unknown. He came to Judæa at the beginning of the ministry of St. John, the Baptist, and his rule extended throughout the public ministry of our Lord. His fate is also unknown, though tradition affirms that he came to a violent end.

(*b*) Suffered. The predictions of the sufferings of the Messiah are found in the passages: Gen. 3:15; Isa. 53; Zech. 9:9; 13:7; Ps. 2:2; 22; 69:21; Dan. 9:26; cf. Luke 24:27 with Acts 26:22, 23 and 1 Pet. 1:11.

(2) *Crucified.* The first mention of crucifixion in the Bible is in Gen. 40:19. Israel carried this form of punishment from Egypt into Canaan (Joshua and the Canaanitish kings). David used it in putting the seven grandsons of Saul to death. Beyond this we do not read of its practice in Israel. It was customary among the Assyrians. From Assyria it passed to the Medes and Persians, among the latter of whom it was common. The Greeks adopted it from the Persians, applying it, not to themselves, but to foreigners. Among the Romans it was an ancient custom, derived from the East through the Carthagenians. In early times the Romans inflicted it on the Roman citizen, but finally restricted it to slaves. Its object was (a) ignominy and (b) lingering pain. Christ submitted to a punishment which all sorts and conditions of men, the high born and the low born, had experienced.

(3) *Dead.* The Apostles' Creed differs at this point from the Nicene Creed by the addition of the word "dead."

(*a*) It implies a real death. Some, like Huxley, assume that Christ did not really die, but

swooned on the cross, and subsequently revived in the cool atmosphere of the tomb. But the fact of the actual death of Christ is now generally accepted by all respectable schools of Criticism.

(4) *Buried.* The word may have been included in order to bring the language of the article into conformity with 1 Cor. 15 : 4. However the term looks forward to the fact of the Resurrection, expressed in the next article.

(5) *The Atonement:* the burden of the present article. The Nicene Creed adds the tender phrase, "for us"; *i. e.*, in our behalf.

(*a*) The word "Atonement" in its etymological derivation is simply the grouping of the words "at" and "one" with the termination "ment" and signifies the making of God and Man at one. The earlier pronunciation of "one" was that of the final syllable in "alone" (cf. the French "un" and the German "ein").

(*b*) The word occurs in the Scriptures—in the Old Testament fifty-six times, where it means, in the Hebrew, "to cover" (according to the majority of interpreters), or "to wipe clean" (according to a few). In the New Testament (Authorised Version) it occurs but once (Rom. 5 : 11); in the Revised Version, it wholly disappears, being rendered in Rom. 5 : 11 by the term "reconciliation."

(*c*) The atonement prefigured in the Old Testament. It has always been the belief of the Church that the sacrificial system of the Jews was the type of the self-sacrifice of Christ for the sin of the world. The various typical features of that system are, in general, the different offerings, such as the whole burnt-offering, the sin and trespass-offering, the peace-offering, the Day of Atonement, the entrance of the High Priest into the

Holy of Holies, the Aaronic Priesthood, and the Feast of the Passover. Specifically, the type (Mosaic System) and the anti-type (Christ) may thus be presented:

(*i*) Christ was a real Priest. (a) He fulfilled all priestly qualifications (Heb. 2: 17; 4: 15; 5: 5, 6; 7: 26; 9: 11–24; John 11: 42; 16: 28). (b) He fulfilled all the offices belonging to a priest: (i) He mediated, in the general sense of the word (John 14: 6; 1 Tim. 2: 5). (ii) He offered a propitiatory sacrifice (Eph. 5: 2; Heb. 9: 26; 10: 12; 1 John 2: 2). (c) He entered into the true most Holy Place, where He makes intercession for us (Heb. 9: 24; Rom. 8: 34; 1 John 2: 1). (d) He was the Victim sacrificed (2 Cor. 5: 21).

(*ii*) His method of saving men is perfect. (a) The priests and the Levites performed individually only parts of the priestly work. Christ performed the whole of that work for all time (Heb. 8, 9). (b) The priests were ceremonially, not morally, pure. Christ was wholly pure and righteous (Heb. 5: 1–4; cf. Heb 9: 14). (c) In the Mosaic Ritual, the victim had no intrinsic value. Christ had infinite intrinsic value (Heb. 10: 1–22). (d) In the Mosaic Ritual, the victim exercised no choice in the matter; Christ offered Himself a voluntary offering (John 10: 15–17; 15: 13; Rom. 5: 19; Phil. 2: 8). (e) In the Mosaic Ritual, God is one factor, the mediating priest a second, the victim a third, and the sinner a fourth. In the Person of Christ three of these are united, God, Priest and Victim. There are really but two agents in the transaction—God, the Incarnate Redeemer on one side, and the sinner on the other. (f) Finally, the Mosaic

Atonement was sacramental. The Christian Atonement operates by its own inherent power.

(*d*) The New Testament formulates no precise theory of the Atonement. It presents Christ's atoning work from many points of view, under various figurative terms, partly as a redemption, the release of men from the power of sin (Matt. 20 : 28; 1 Tim. 2 : 6), and partly as a reconciliation, the release of men from the guilt of sin (Rom. 5 : 11 ; 2 Cor. 5 : 18, 19). Its points of view may be expressed in three general conceptions :

(*i*) Christ through His sufferings and death meets the claims of the law and the requirements of God's righteousness,—so especially St. Paul.

(*ii*) Christ brings for the sin of the world an offering, everlastingly sufficient,—so St. John and the Epistle to the Hebrews.

(*iii*) Christ through His death and resurrection takes mankind, united with Him, into the experience of these processes and becomes the Head of a new humanity reconciled to God, —so St. Paul and St. John.

(*e*) The extent of the Atonement is unlimited (1 John 2 : 2 ; 1 Tim. 2 : 6 ; 4 : 10 ; Titus 2 : 11) ; but in its application it is and must be limited to those who repent and accept in faith Christ's salvation (John 17 : 9, 24 ; Rom. 8 : 29 ; Eph. 1 : 4, 6, 7 ; 2 Tim. 1 : 9, 10).

ARTICLE FIVE

He descended into hell ; the third day he rose again from the dead.

LITERATURE : The Soul in the Unseen World. R. E. Hutton. E. B. Dutton & Co. The Resurrection of

Jesus. James Orr, D. D. New York. Eaton and Mains. The Appearances of Our Lord After the Passion. H. B. Swete, D. D. Macmillan & Co.

I. **History.**—The phrase, "He descended into hell" does not occur in the original Apostles' Creed. The southeastern corner of Europe may have been its birthplace, whence it passed westward into the creeds of Gaul, in which it is found in the sixth century.

II. **Theology.**

(1) *He descended into Hell.* The doctrine embodied in the phrase is old. It was a well-known doctrine in the second century and goes back even to Apostolic times. The ground of its introduction into the Creed is obscure. Some explanations are: (a) in order to make the article concerning Christ, especially His Passion, more complete (Harnack); (b) in order to meet the heresy of Docetism (McGiffert); (c) in order to meet the heresy of Apollinarianism (the more common assumption).

(*a*) Hell. "The covered and hidden place." Originally the word designated the great underworld into which the souls of the departed disappear. In more modern times it was gradually restricted in significance to the place of punishment. The former is its sense in the Creed.

(*b*) Sheol is its Hebrew equivalent. The early Hebrew conception of "sheol" has a neutral significance. It is the home of all the departed, the good and the bad alike—the "house appointed for all living" (Job 30 : 23). Later sheol lost its supposed uniformity and fell into two main divisions, a place of blessedness and a place of punishment—paradise and gehenna.

(*c*) Hades is the Greek equivalent. In the New Testament hades naturally follows the Jewish idea of sheol. Primitive Christianity did not essentially modify the Jewish idea of the state and

place of the dead. It simply gave to the doctrine a new foundation by determining the conditions for the attainment of the abode of blessedness and by offering the sure guarantees for the acquisition of this goal. Like sheol it appears as the realm of the dead, with two divisions, one for the righteous (Luke 16 : 23—Abraham's bosom), and one for the wicked.

(2) *Christ's descent into hades.*

(*a*) Well attested in the Scriptures (Luke 23 : 43; Matt. 12 : 40; Acts 2 : 24, 27, 31; Rom. 10 : 7; Eph. 4 : 9; 1 Pet. 3 : 19; 4 : 6).

(*b*) 1 Pet. 3 : 19 is the great passage where hades appears as "prison." The Anglican Church, unlike the Roman and the Lutheran, accepts without comment the fact asserted.

(*i*) The early Church interpreted the text literally. Christ actually descended into hades and preached to the "spirits in prison."

(*ii*) Augustine was the first to dispute this view and oppose to it another interpretation; the preaching was by the preëxistent Christ to the men of Noah's age who were in the prison of ignorance and sin. The interpretation had great influence and was subsequently adopted by Bede, Thomas Aquinas, and later by Bishop Pearson, and was the prevailing view of nearly all the English theologians of the seventeenth and eighteenth centuries.

(*iii*) At present the earlier view is again the favourite.

(3) *The ecclesiastical conceptions of hades* are various.

(*a*) The Greek view (The Holy Orthodox Church). All souls, on the dissolution of the body, go either to heaven or to hell. Some favoured souls, through the prayers of the Church, the good works

of the survivors, and above all the unbloody sacrifice (the Eucharist) may be released from hell and admitted into heaven. Thus the Greek Church recognises only two divisions of the future world—a place of punishment and a place of blessedness (Macarius: Theologia Dogmatique Orthodoxe, II, 697). However, the opinion seems to vary in the Eastern Church.

(*b*) The Roman view (The Holy Roman Church). All souls, on the dissolution of the body, go to heaven, or to purgatory, or to hell. Very saintly souls, the Virgin Mary, the Apostles and Martyrs, are at once admitted to heaven. Souls impenitent and reprobate have their portion immediately in hell. The rest go to purgatory where their purification is hastened by the prayers, good works, and alms of the survivors, and by the Masses of the Church until, stainless, they find entrance into heaven. Thus the Roman Church recognises three divisions—a place of blessedness, a place of purgation or purification, and a place of punishment.

(*c*) The Anglican view is not uniform, but falls into three conceptions:

(*i*) The evangelical conception, called by some "the puritan view." All souls on the death of the body go at once either to heaven or to hell, where they permanently stay. There is no intermediate place or state. (So the Book of Homilies, On Prayer, XIX, part 3.)

(*ii*) The mediate view, called by some the "high-church" view. All souls, without exception, on the death of the body, go to an intermediate realm where they abide until the resurrection and the judgment. . In the meantime the righteous are in a state of happiness

and peace. Heaven, however, is the post-judgment and final abode of the saved.

(*iii*) The purgatorial, called by some the Anglo-Catholic view. It is not essentially different from that of the Roman Church. The Virgin Mary and perhaps the Apostles and Martyrs are now in heaven. Others, the utterly impenitent, are in hell. The rest are in the intermediate state, a sphere of purification, in which they may be aided in their progress by the prayers of the faithful and the sacrifice of the altar.

(4) *The third day He rose again from the dead.* The earliest account of the Resurrection is found in 1 Cor. 15 : 1–8. It is of great value, since the date of its composition is close to that of the events which it records. The large majority of leading authorities believe that St. Paul gathered the facts of this statement during his visit in Jerusalem a few years after his conversion (Gal. 1 : 18). Hence his account is regarded as embodying the testimony of eye-witnesses. He does not mention all the appearances of the risen Christ, for evidently his purpose was, not to write a history of them, but to cite those among them which would especially impress his Corinthian readers. For example, the authority of an imposingly large circle of witnesses (500) would have great weight. From this point of view, he might have had reason to omit the story of the women at the tomb, as incapable of appealing strongly to the Greek mind, or of the disciples at Emmaus, as little known or already dead. His reference to Christ rising again the third day points to his knowledge of the women at the tomb on the morning of the first Easter day, and the four weighty features of his account "died," "buried," "rose," "was seen," indicate his knowledge also of the empty tomb.

(*a*) The third day. The first day of the week, the Lord's day. The testimony of the women, who found the tomb open, no doubt fixed it as the date of the Resurrection.

(*b*) He rose again from the dead. Two proofs underlay the fact.

(*i*) The empty grave.

(*ii*) Christ's repeated appearance to His disciples. Critical thought is centering destructively just now about the reality of both. Some skeptics admit the emptiness of the tomb, but explain it on rationalistic grounds. Others deny the emptiness of the tomb and regard the belief in it as a subsequent and natural deduction from the belief in Christ as risen from the dead. Both schools view the appearances as mere visions springing from the excited and expectant minds of the disciples and therefore as wholly subjective.

(*iii*) Admissions of the empty tomb, but rationalistic interpretations of its empty state:

(a) Christ swooned on the cross, and, reviving in the tomb, escaped, unseen, from it. Answer: Even Strauss and Renan view this explanation as impossible.

(b) The disciples secretly removed Christ's body. Answer: The subsequent self-denial and willing self-sacrifice of these disciples cannot be explained on the ground of a deception consciously practiced.

(c) The high priests removed the body that the tomb might not become the centre of religious devotion. Answer: (i) The Jewish horror of uncleanness through the slightest contact with the dead speaks against this theory; (ii) further, the Jews

were not disposed to pay reverence to relics in any form.

(d) The Roman guard removed the body. This theory affirms that St. Matthew's explanation of their presence at the tomb is fanciful (Matt. 27 : 62–66). The assumed explanation is that the soldiers were there by order of the Roman authorities to open the tomb and take away Christ's body, that the tomb might not become a rallying-point for popular fanaticism. They obeyed and kept the act of removal secret, in order not to shock the religious prejudices of an alien race. In course of time all knowledge and record of the facts of the removal had vanished. Answer: In this theory no reason is given why St. Matthew should not be correct and why the Jews should not have acted as he says they did. Further, no tendency is observable in the Roman authorities to prevent a growing regard for Jesus. On the contrary, Pilate is represented as disposed, after the crucifixion, to permit matters to remain as they were. The interval of time between the discovery of the empty tomb and the enthusiasm of the day of Pentecost was not long enough to allow the knowledge of the facts of the removal to be lost. Roman soldiers had better memories, and the Pharisees would at least have taken the pains to learn from the soldiers what had occurred. Nor, on account of the hostility of the Pharisees to the new sect, would the soldiers have had any dread of resentment on the part of the Jews that they had removed the body of Jesus.

(e) Joseph of Arimathæa removed the body. This, the most recent theory of all, affirms that Joseph, though not a disciple of Jesus, yet in the kindness of his heart, permitted the crucified Christ to be buried in his tomb. But subsequently he recoiled at the thought that the body of a reputed malefactor should be lying in his family sepulchre. Consequently during the hours of night he had it placed in another and less pretentious tomb. He then went to his native town of Arimathæa and soon after died, carrying the secret of the removal of Christ's body with him. Answer: (i) Joseph, represented as a generous man, could hardly have changed in so short a time, on so slight a ground, from a state of kindly feeling to a state of repugnance. (ii) There was no reason why he should be secret in his undertaking. (iii) The Pharisees could easily have known from him or his family the fact of the removal. (iv) The easy manner with which the theory gets rid of Joseph savours more of the art of the crude novelist than of sound exegesis. (v) The theory reminds us of the supposition recorded by Tertullian that Joseph removed the body to save his vegetable garden, lying in the vicinity of the tomb, from being destroyed by the feet of visitors to the sepulchre.

(f) Mary of Bethany removed the body. We need go no further. All such explanations breathe desperation and fall to pieces for want of proper historic support. The empty tomb still remains a mystery on any rationalistic interpretation.

(*iv*) Denial of the emptiness of the tomb. The denial affirms that the body of Jesus neither rose again nor was removed from the sepulchre, but remained permanently where it was first placed. The denial recently has taken two forms :

(a) It is assumed that the women, in the dim light of the early dawn, mistook the tomb in which they believed their Master was lying. The tomb before which they halted happened to be an empty tomb. A young man, who stood near them, tried to correct their mistake, whereupon they fled. Later on they heard that the Lord had risen, that He had been seen in Galilee. To their excited imagination the emptiness of the tomb, which they had mistaken for the real one, was occasioned by Christ's rising from it, and the young man, who sought to redirect them was also transformed by their imagination into an angel of light.

(b) It is assumed that Joseph of Arimathæa did not entomb the body of Jesus in his own sepulchre but in one of the numerous deserted vaults cut in the cliffs adjacent to Jerusalem. In the meantime the disciples promptly fled to Galilee, where later they had visions of the Lord. In consequence of these visions they returned, slowly, to Jerusalem, bringing the glad tidings of the risen Christ to the women who had been searching in vain for the tomb in which Christ had been laid. But it was too late, then, for any one to discover the sepulchre, and the women were asked by the returned disciples, Why seek ye the living among the dead? Subsequently the story of the

empty tomb came into vogue for apologetic purposes.

To these two forms of denial it may be replied: (i) that the Pharisees could easily have gained information concerning the burial place of Christ and by its announcement have quickly discredited the growing and dangerous story of Christ's resurrection; (ii) but it is sufficient to state that from the very outset the emptiness of the tomb in which Christ had been laid was a notorious fact, accepted by friend and foe alike. As early as the date of St. Matthew's Gospel, the Jewish opponents met the fact, not by denial, but simply by the plea that the disciples had stolen the body (Matt. 28 : 13). The universal admission of an event in the age in which it occurred is a stubborn barrier to a denial fabricated for the first time after the lapse of nineteen centuries.

(*v*) The Vision, or apparitional, theory is based on the supposition that the disciples could not believe that their Lord was dead; that they were in a state of excitement and ecstasy; that they were controlled by the Jewish expectation of the resurrection on the last day, and by the predictions of Jesus concerning His rising again on the third day. But these assertions are not in harmony with the story of the resurrection nor with existing conditions.

(a) The disciples had no belief other than that Jesus was dead (Mark 16 : 3; Luke 24 : 13–35; John 20 : 9, 10).

(b) They were not in a state of ecstasy or even excitement after the crucifixion, but depressed and hopeless.

(c) The uniform tradition that Jesus appeared the third day leaves too little time, namely between the hour of the crucifixion and that of the resurrection, for the reversal of the feelings, originally dejected, of the disciples. So radical a change in so brief a period needs an adequate cause for its explanation. Something objective, not merely subjective, meets the demand.

(d) When once mere visions have begun, they are likely to continue indefinitely and to increase; but these so-called visions lasted only a brief time, were few in number, not over ten, and then suddenly ceased. St. Paul is the only person, unless we include St. Stephen, who is recorded as subsequently having seen the risen Christ.

(*vi*) A final form of the vision theory gives substantial character to the assumed apparitions. Keim, for example, cannot account for the subsequent unfaltering heroism of the disciples except on the ground that they actually saw the Lord in living reality. But they saw Him with the spiritual vision which was miraculously made operative in them so that they perceived objectively the spirit of the departed Christ. However this theory fails (a) to account for the primitive belief in the empty tomb; (b) to explain how the glorified Christ came to be regarded as possessing a resurrected body, instead of as merely a glorified spirit; (c) to avoid opposition against all manifestation of the so-called supernatural.

(*vii*) In conclusion, the continuous and ever-increasing spiritual power and influence embodied in the Christian faith must have had

behind it an adequate cause. So majestic and mighty a trend cannot have begun in a falsehood or a mistake but must have had its source in reality. Something tremendous happened. The Resurrection of Jesus Christ with all that it involves meets the causal requirements.

ARTICLE SIX

He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

LITERATURE: The Ascension of our Lord. William Milligan, D.D. Macmillan & Co.

I. **History.**—The words "God" and "Almighty" were wanting in the old Roman Creed. The phrase was simply "sitteth on the right hand of the Father." The two terms appear in the Spanish creeds as early as the fourth century and later (the fifth century) in the Gallican. Their insertion was probably due to the influence of the phraseology of the First Article.

II. **Theology.**

(1) *He ascended into Heaven.*

(*a*) The New Testament allusions to the Ascension are infrequent (Mark 16:19; Luke 24:51; Acts 1:2, 9; cf. John 6:62; 20:17; Eph. 4:8; Heb. 4:14; 7:26; 1 Tim. 3:16; 1 Pet. 3:22). Nor are allusions to it abundant in the writings of the Apostolic fathers. The meagre reference to the Ascension is explainable on the ground that originally the thought of the Ascension was included in that of the Resurrection, for the Resurrection was regarded not simply as a living again, but as an exaltation to power and supremacy (Rom. 1:4). But the assignment of the fact of the Ascension to its distinct place in Christian reflection was already in process of completion at the formation of the Apostles' Creed.

(*b*) From the Resurrection to the Ascension the extent of time was forty days. St. Luke, in his Gospel, seems to represent the Ascension as occurring on the day of the Resurrection (chap. 24 : 50, 51). But at the time of the composition of his Gospel St. Luke may not have known all the facts, or better, may have been intending to give an extended account of the Ascension as the introduction to his next book—the Acts of the Apostles.

(*c*) The Ascension closed Christ's visible manifestations, and thus accounts for their sudden cessation. It is the consummation of the Resurrection. It involves the resumption by our Lord of His heavenly glory and His entrance into the full activity of His priestly and kingly offices in heaven. He is henceforth no longer a local but a universal Saviour, in direct communication through His Spirit with all human life. He is still the Son of Man, carrying with Him into His heavenly state the Humanity which He had worn on earth and through which He continues to be touched with the feeling of the infirmities of us all. As the ever-living Redeemer, He is in a position to realise His promise, " Lo, I am with you always, even unto the end of the world " ; and in personal connection with each of us, not only summons us to high duties in life, but conducts us triumphantly to their performance. The Ascension and its teaching distinguishes Christianity from every other religion, for it is the only religion which regards its Founder as still in vital, abiding, and helpful relationship with His followers.

(2) *Sitteth on the right hand of God.* The Session.

(*a*) Typically presented in the Old Testament by the entrance of the high priest into the Holy

of Holies on the Day of the Atonement; and prefigured in Ps. 110: 1.

(*b*) The meaning of the phrase is clear when we remember that (i) the hand signifies power and that (ii) the right hand signifies superior power, or, it being the right hand of God, infinite power. Therefore it is a figurative expression of the fact that Christ has entered permanently into the plentitude of His divine prerogatives (Mark 14: 62; cf. Col. 3: 1; Heb. 10: 12), and therein intercedes for us.

(*c*) The manner of His intercession surpasses our comprehension. Nevertheless, two general, but variant, views of it are advocated. (i) Our Lord completed on the cross His sacrificial task. Consequently, in His intercession in heaven, He offers nothing, but simply intercedes, the efficacy of His advocacy being derived entirely from the offering on Calvary. (ii) Our Lord did not wholly accomplish on the cross His sacrificial task; He passed within the vail to continue His work of mercy and really to complete it. Therefore, in heaven, He is perpetually engaged in offering to the Father His life given on the cross for the sins of men. The former, no altar in heaven, is the more widely prevalent idea in Christendom.

ARTICLE SEVEN

From thence He shall come to judge the quick and the dead.

I. **History.**—The words are found in all forms of the Creed. However, a slight variation occurs in the Latin forms, "whence" (unde) being used for "thence" (inde). The former is probably the original word, the latter, whenever it occurs, having been accidentally substituted for it (Burn).

II. Theology.

(1) *From thence He shall come.* The doctrine of Christ's Second Coming—an expression not found in the Scriptures—has a prominent place in the New Testament. Its practical aim is twofold—that of comfort and warning.

(*a*) The hour of the second coming evidently was not regarded by our Lord as an essential element of His Gospel, and was left undetermined.

(*b*) Its frequent designation is "that day" (Matt. 7 : 22 ; 24 : 36 ; Mark 13 : 32 ; Luke 10 : 12 ; 17 : 31 ; 21 : 34 ; cf. 1 Thess. 5 : 2 ; 2 Thess. 1 : 10 ; 2 : 2 ; 2 Tim. 1 : 12, 18 ; 4 : 8). It is also called the "Parousia" (coming)—a prevalent term among early Christians, which designates the visible and permanent presence of the Lord (1 Thess. 4 : 16 f. ; 2 Thess. 2 : 2 f.).

(*c*) The immediateness of its arrival may or may not have been anticipated by Christ. Some affirm that it is beyond question that He expected to return to the world within the existing generation (Matt. 10 : 23 ; 16 : 27 f. ; Mark 9 : 1 ; Luke 9 : 26). Others affirm that the assertion that Christ expected the end of the world within a brief period cannot be substantiated with certainty. All that is certain is that He disowned a definite knowledge of the moment. But its speedy arrival was anticipated by the primitive Christians. Yet the conviction was not uniform among them, and fluctuated in the individual himself (St. Paul). Thus the uncertainty in which Christ left the hour of His second coming continued under the dispensation, also, of the Holy Ghost.

(*d*) The description of the Second Coming is presented in vivid language (Matt. 24 : 30 ; 25 : 31 f. ; Luke 17 : 24). It may be taken literally or figuratively. But whatever be its character the

underlying fact of culmination—the completion of Christ's redemptive work in the world—can be only solemn and impressive in its manifestation.

(*e*) Signs of the proximity of the final advent. The preaching of the Gospel must first have been carried to all nations (Matt. 22 : 8 ; Mark 13 : 10 ; Matt. 24 : 14 ; cf. Matt. 24 : 9 ; 28 : 19, 20). False Christs and prophets will first arise (Mark 13 : 22). The Jews must first be won (Rom. 11 : 15–27). The "man of sin" must be revealed (1 Thess. 2 : 3–8). The parable of the leaven and mustard seed imply the lapse of protracted and indefinite time before the Final Advent occurs (Matt. 13 : 31–33).

(2) *To judge the quick and the dead.* The expectation of a judgment arose comparatively late in the religious history of mankind. Primitive religious thought apparently had little or no conception of award after death either in the form of blessing or retribution. It was characterised by a belief in the hereafter without a corresponding belief in a future judgment. The former would naturally precede the latter, and it is wrong therefore to confound the two and to infer, as many do, from the absence of the idea of judgment the absence also of belief in a life after death. The two are to be held apart.

(*a*) The origin of the idea of a final judgment, as universally existent and ethnic, is to be traced to religious reflection. It was observed that men do not always receive their just deserts on earth and it was therefore concluded that, inasmuch as the present life is not the whole of man's existence, he will receive beyond the grave his exact due. Everywhere this conclusion was reached, as is witnessed by the combined literature of the ancient world, in which the doctrine of rewards and punishments figures prominently. Thus apart

from revelation men arrived at the conviction of a Judgment to come, though their presentation of it was crude and mythical.

(*b*) In the Old Testament the idea of Judgment is conspicuous. At the outset, it is a judgment on this side of death, and the reward or the retribution takes a material form. The Hebrews were intent on earthly aims, and, whenever men become thus intent, they are not inclined to look beyond this world. Later, beginning with the books of Job, Daniel, and Ecclesiastes (ending with the Apocryphal books) it is a Judgment after death—moral rewards and retributions. Thus the doctrine of Judgment in the Old Testament is one of the objects of progressive revelation (Heb. 1 : 1, 2).

(*c*) In the New Testament, in marked contrast with the Old, the thought of Judgment after death, of exact retribution for good or bad earthly conduct, becomes frequent and prominent (Matt. 3 : 7, 10, 12; 7 : 23; 13 : 40–43, 49 f.; 16 : 26; 25 : 31–46).

(*i*) The Parousia ushers in the Judgment. Christ Himself will be the Judge. Of course, the judiciary power in the Judgment is the power of God—Father, Son, and Holy Ghost. But the execution of the judiciary power is committed to the Son, the Father and Holy Ghost judging the world by Him (John 5 : 22, 27).

(*ii*) As Son of Man He is competent to judge. The title always expresses His connection with human life; He has an experimental knowledge of our human nature and is touched with the feeling of our infirmities. Therefore all nations shall be gathered before Him (Matt. 25 : 32). In the Judgment itself, He does not stand apart from man: He associates His servants with Him (Luke 19 : 24–26); also the

nations of the past; Matt. 12:41 f. (Queen of Sheba, Nineveh), and Matt. 11:22 (Sodom and Gomorrah).

(*iii*) The final judgment not the only judgment. As there are anticipatory Advents, so there are anticipatory judgments. (The destruction of Jerusalem; of the Roman Empire; a divided Church.) But the Final Judgment is distinguished from them by the fact that it brings all things to light (1 Cor. 4:5), the sins of omission as well as the sins of commission (Matt. 25:41–46), and the removal of all disguises, revealing the true nature of the past, the glory or the baseness of each individual deed. In that day actual history will be written, and the only protecting shield against condemnation will be the realised redemption of the self in and through Christ.

ARTICLE EIGHT

I believe in the Holy Ghost.

LITERATURE: The Holy Ghost the Comforter. G. F. Holden, M. A. Longmans, Green & Co. The Revelation of the Spirit. J. E. C. Welldon, D. D. Macmillan & Co.

I. **History.**—The article occurs in all completed creeds.

II. **Theology.**

(1) *The Holy Ghost.*

(*a*) The Holy Ghost is God (Acts 5:3, 4; 13:2, 3; 1 Cor. 3:16, 17; 6:19, 20; Heb. 9:14; 1 Cor. 2:10, 11). In the Nicene Creed He is called Lord, or Jehovah.

(*b*) The Holy Ghost is a person, not a mere influence. The personal pronoun "he" is applied to Him (John 15:26; 16:13). He is the object of actions from which only a person can suffer;

He can be grieved (Eph. 4: 30); He can be lied against (Acts 5: 3); He can be tempted or tried (Acts 5: 9); like Christ, He can be blasphemed (Matt. 12: 31, 32; Mark 3: 29; Luke 12: 10); He can make intercession for us (Rom. 8: 26, 27).

(*c*) The Holy Ghost in the Old Testament is represented as God's living energy, actively related in one or other of several ways, to Creation.

(*i*) As a quickening power (Gen. 1: 2; Ps. 33: 6; 104: 30; Isa. 32: 15); so the Nicene Creed: the Holy Ghost is the Giver of life, or the Life-giver.

(*ii*) As the author of human gifts and activities—the source of preëminent powers in individual men (Gen. 41: 38; Ex. 31: 3; Num. 11: 17; 24: 2; 27: 18; Judges 14: 6).

(*iii*) As the author of the prophetic capacity (2 Sam. 23: 2; 2 Chron. 15: 1; 20: 14; 24: 20; Ezek. 2: 2; Neh. 9: 20, 30; Micah 3: 8; 2 Tim. 3: 16); so the Nicene Creed: "Who spake by the prophets"; in this phrase the Church asserts the fact of inspiration, but she has never ventured to frame an authoritative theory of its operation.

(*iv*) As the author of holiness (Ps. 51: 11; Isa. 63: 10, 11).

(*v*) As closely related to the coming Messiah (Isa. 11: 2; 42: 1; 61: 1).

(*vi*) As quasi-personal (Ps. 139: 7; Isa. 48: 16); these two passages suggest the personality of the Holy Spirit, which subsequently in the New Dispensation was revealed in full.

(*d*) The Holy Ghost in the New Testament.

(*i*) He sanctifies the human nature of Christ (Matt. 1: 18, 20; Luke 1: 35; 2: 40); and ministers to it (Matt. 12: 18, 28; Luke 4: 18; Acts 1: 2).

(*ii*) He consecrates Christ to his official life (Matt. 3: 13–17; Mark 1: 10, 11, 12; Luke 3: 21, 22; John 1: 32–34); (the Baptism).

(*iii*) As the indwelling Spirit, He becomes permanent both in the individual and in the Church through Christ (Acts 1: 5, 8; Acts 2; 1 John 2: 20; cf. v. 27).

(*e*) Distinctions between the Old and New Testaments in reference to the activity of the Holy Spirit.

(*i*) Under the Old Dispensation the Spirit had no constant ministry; shewed His activity only on special occasions; filled men with His presence without reference to their character; and filled them only for a particular work; was not a Sanctifier in the New Testament sense of cleansing, consecrating, and keeping.

(*ii*) Under the New Dispensation. The old condition is presented as reversed; the activity of the Spirit is constant, depends for its highest blessings on character, is a sanctifying process in the human soul, fills continually the Church of Christ, and receives of Christ and imparts it to men (John 16: 14, 15).

(*f*) The relative attribute of the Holy Spirit is that of Procession. He proceeds from the Father (John 15: 26) by an act of will. But the Nicene Creed, as accepted by the Western Church, states that He proceeds from the Son, also. The statement is absent from the original Nicene Creed, but nevertheless has a Scriptural basis.

(*i*) History of the introduction of the "Filioque" (and the Son). The phrase "and the Son" appears first in a confession of faith adopted in a Synod at Toledo, Spain, 447 A. D.; was then formally introduced into the Nicene Creed itself at the Synod of Toledo,

589 A. D. From Spain it passed to the Frankish Kingdom about 809 A. D. and there was written into the official Creed by order of Charles the Great. At this time the Nicene Creed as accepted at Rome had not received the addition; some time after this the clause was introduced into the Creed at Rome—when and how it is impossible to say.

(*ii*) Its Scriptural basis (Luke 24: 49; John 15: 26; John 16: 7; John 20: 22; Acts 2: 33; Rom. 8: 9; Gal. 4: 6; cf. 1 Pet. 1: 11).

(*iii*) But the Father as the principle of the Trinity is the sole source of the Procession. Therefore all that is meant by the doctrine of the procession from the Father and the Son is that the Holy Ghost proceeds from the Father through the Son.

(*g*) The Holy Spirit is the "Other Comforter" or Helper, who continues the work of Christ in human life (John 14: 16; 16: 7). Yet He does not continue it alone. The Father is active in it; the Son is coöperative; for where One is, All are (John 14: 23; 1 John 2: 24). Nevertheless the work of the Holy Spirit assumes distinctiveness in that He convicts (John 16: 7–11); He regenerates (John 3: 1–8; 6: 63; Titus 3: 5); He sanctifies (Rom. 5: 5; 8: 14–17; Gal. 4: 6; 2 Thess. 2: 13, 14); He enlightens (John 14: 26; 16: 13; 1 Cor. 2: 12, 13).

ARTICLE NINE

The Holy Catholic Church; the Communion of Saints.

LITERATURE: The Christian Church. Darwell Stone, D. D. New York. Edwin S. Gorham. Anglican Orders. Denny. London. S. P. C. K.

I. History.

(*a*) The phrase, "The Holy Catholic Church," in the old Roman Creed was simply "Holy Church." The word "Catholic," although applied to the Church as early as the beginning of the second century, does not appear in the Apostles' Creed until the fourth century. By the end of the fifth century it had become a fixed term in almost all the forms of the Creed. Its introduction was due either to the influence of the Greek creeds, all of which contain the word "Catholic," or to the fact that the Church had become generally known in the West by the name of Holy Catholic Church. The Nicene Creed has the fuller phrase, "Catholic and Apostolic Church."

(*b*) "Communion of Saints." The phrase appears first in the creed of Niceta. Consequently the tendency now is to trace the beginning of its incorporation in the Creed to southeastern Europe. Some are inclined to find the birthplace of the phrase itself in Asia, perhaps in Cappadocia. However, on its introduction into the Apostles' Creed it apparently had two senses—the sense of communion in holy things, namely, the sacraments, and the sense of communion of holy people. Niceta understood it in the latter sense. But some modern scholars regard the former as its original significance (Zahn, Barns, and others). However, the two meanings run into each other: communion in the sacraments implies a communion of persons.

II. Theology.

(1) *The Holy Catholic Church.*

(*a*) Christ's intention to found a Church is sufficiently evident in the New Testament statement that He established the rites of Baptism and the Lord's Supper. These are social rites, for

Baptism initiates into a Society and the Lord's Supper implies an assembly or association of baptised persons. The idea of association is expressed also in Luke 12 : 32 ; John 10 : 1–16.

(*b*) "Ecclesia" is the New Testament word for Church. It survives in the French "église," the Italian "chiesa." The word means "called out" and designates a body of people summoned from their homes. The original translation of the term into English was "congregation." But the Version of King James replaced it by the rendering "church." Our own word "church" comes from another Greek term, kuriakon, belonging to the Lord (Gothic kureiko, hence kirk, church).

(*c*) The word "church" is found twice in the Gospel (Matt. 16 : 18 ; 18 : 17). In the former passage Christ apparently identifies it with the kingdom of heaven (St. Matthew's customary expression for the kingdom of God). This identification however does not necessarily imply that the Church and the kingdom of God are coterminous, but that the Church is the outward and organised expression of that kingdom. In fact there are three views of the relationship of the two to each other : (i) That there is no relationship at all ; (ii) that in many respects they coincide with each other ; (iii) that they are exactly identical and coterminous.

(*d*) Christians worshipped in private houses at the beginning of the Christian era (Rom. 16 : 5, 23 ; 1 Cor. 16 : 19 ; Col. 4 : 15 ; Philemon 2). Inasmuch as the chambers of these houses were small, the meetings must have been held in the partially roofed court, or atrium, of the building. Subsequently, when the assemblies had grown large, halls were hired or built, as places of public worship. From the beginning of the third cen-

tury, we hear of ecclesiastical edifices or, as they were called, "houses of the Lord." Yet we have no description of them. The fact that the Christian Faith was still a forbidden religion would lead us to infer that these edifices were humble in structure and hidden from public view.

(*e*) At first congregations were definite local bodies and were named after the place in which they existed; hence the church of Galatia, of the Thessalonians (Gal. 1 : 2; 1 Thess. 1 : 1; 2 Thess. 1 : 1). Later they are represented as comprised in one unified body; hence the church which is at Corinth, etc. (1 Cor. 1 : 2; 2 Cor. 1 : 1; Eph. 1 : 1; Phil. 1 : 1; Col. 1 : 1). This conception of a unified Church of which individual churches were parts was due to St. Paul and his work.

(*f*) The four notes of the Church are Unity, Holiness, Catholicity, and Apostolicity. They are expressed in the Nicene Creed: "one, holy, Catholic and Apostolic Church." The second term does not appear in the English rendering of the Creed. Two reasons are given for its absence: (i) That it dropped out through a printer's error at the printing of the first edition of the English Prayer Book; (ii) that Cranmer used a manuscript, purporting to be authoritative, in which for some reason unknown the word "holy" had been omitted. However, this second note of holiness is expressed in the Apostles' Creed: "the holy Catholic Church."

(*i*) Unity (John 10: 16; 15: 1–8; Eph. 4: 4–6; 1 Cor. 12: 13; 10: 17).

(a) The Anglican conception: the Church is one because all baptised persons are actuated by a common loyalty to Christ, share a common life in Christ, and are endowed with the gift of His Spirit.

(b) The Roman conception: the Church is one only as it embodies unity of faith, unity of worship, and unity of government. Thus that the society should be one "it is necessary that it should be ruled by one supreme government." (The Jesuit Theologian Hunter.) The difference between these two conceptions lies at the point of emphasis. The Anglican makes community of life in Christ preëminent; the Roman makes community of life in organisation preëminent.

(c) Unity is the ideal of the Church. It is an ideal possible of attainment, and a possible ideal implies the presence of the means and capacities for its realisation. Therefore we can say, I believe in one Church of Christ, though the unity may still be imperfect.

(*ii*) Holiness (Eph. 5: 26, 27; 2 Cor. 11: 2; Tit. 2: 14; Eph. 2: 21; Rev. 19: 8). The presence of disloyal members in the Church does not detract, in the view of the New Testament, from her holiness.

(a) Christ, while exalting holiness as the aim of His followers, did not anticipate that all His followers would be holy. He likened the kingdom to a field sown with tares as well as with wheat, and to a net full of good and bad fishes (Matt. 13: 24–30, 47–50).

(b) St. Paul addresses the followers of Christ as saints and yet proceeds to charge some of them with misconduct (1 and 2 Cor.).

(c) Thus the Church is holy in idea, and to sufficient extent in fact.

(*iii*) Catholicity (Matt. 28: 19; Mark 16: 15; Luke 24: 47; Col. 3: 11; Rev. 11: 15).

(a) The term "Catholic" originally meant "universal." It was first used by Ignatius (110). Its significance grew until we reach Cyril's five points of catholicity which are briefly as follows: the Church is the Church of the whole world; she teaches the whole truth; she has the care of all classes of men; she treats and heals all kinds of sins, of body and soul; she possesses all forms of virtue. The Church is not yet catholic in this full sense; but she is catholic in idea and she possesses at least the minimum of catholicity in fact.

(b) When the Greek and the Latin Churches separated, the title "orthodox" was taken by the former, the title "catholic" by the latter. When the Reformation divided the Church in Europe, the term "catholic" was surrendered to the Roman Church on the Continent, but was retained by the reformed Church of England, which distinguished the Roman by the title, Roman Catholic Church. The designation of the former as "Anglo-Catholic" is a product of the last century.

(*iv*) Apostolicity (Acts 2: 42; Eph. 2: 19, 20; Rev. 21: 14).

(a) The Church is Apostolic through her union with the Apostles and through her divinely authorised mission (John 20: 21; Acts 14: 23; 1 Tim. 4: 14; 2 Tim. 1: 6; Tit. 1: 5).

(b) Her apostolicity is comprehensive, that is, co-extensive with her membership.

Within her pale all are priests (1 Pet. 2 : 5). But this general priesthood has a representative priesthood on which specific duties and responsibilities are laid. This representative priesthood fell immediately under the control of the principle of succession.

(c) The principle of succession is to be regarded as more important than the particular form of ministry in which it expressed itself (Bishop Gore). It might have embodied itself under the guidance of the Spirit in some other appropriate form; but the teaching of history is that it really did embody itself under that guidance in the form of three orders, the diaconate, the presbyterate, and the episcopate, the last alone having the power of confirmation and ordination.

(d) Originally the Apostles were the sole officers of the Church. The multiplication of their duties led to the appointment of deacons—the congregation selecting, the Apostles ordaining (Acts 6). Multiplication of churches involved the appointment of elders, or presbyters, who as officers in the Church are first mentioned in Acts 11 : 30; cf. Acts 15 : 2, 4, 6, 22, 23; 16 : 4; 21 : 18. It is of no great consequence whether or not the presbyterate existed before the diaconate. A glimpse of a generally ordained ministry is given us in Acts 14 : 23; cf. 2 Tim. 1 : 6, 14. The beginnings of the Episcopate appear in Acts 20 : 17, 28; cf. 1 Tim. 3 : 2; Tit. 1 : 5, 7; Phil. 1 : 1. At first the names bishop (overseer) and presbyter apparently

were applied to the same person, the former descriptive of a particular function exercised by him. He was the overseeing presbyter (Tit. 1 : 5 ; 1 Tim. 5 : 22). Thus Episcopal organisation is already under way in Apostolic times. Obscurity characterises the history of the Church during the close of the first century; but when the Church emerges from this obscurity at the beginning of the second century, she is endowed with the three orders of the ministry, bishops, priests and deacons, recognised by Ignatius (110) as coming down from the past.

(e) Various tests of Apostolicity:

(*i*) The Roman. External communion of the Episcopate with the Pope is the leading characteristic. In fact, separation from Rome involves the loss of Apostolic origin and mission.

(*ii*) The Greek. External communion with the unbroken succession of Bishops, the veritable successors of the Apostles (Macarius). Roman theologians deny to the Greek Church the notes of Catholicity and Apostolicity.

(*iii*) The Anglican. The possession of the Historic Episcopate is the leading characteristic. The doctrinal significance and absolute necessity of this characteristic are variously viewed: (a) A ministry underived from it is invalid. Hence ministerial gifts, and the grace of the Sacraments are not assured to such a ministry. (b) A ministry underived from it, owing to urgent circumstances at the outset, may be valid though irregular. Hence ministerial gifts and the grace of the Sacraments may not be wholly lost through want

of such derivation. (*c*) A ministry, underived from it, though, for this reason, wanting the completeness of Episcopal ordination, is valid, and does not absolutely require such ordination for the validity of its sacraments, or of the covenant which they seal.

(*g*) The Church is a visible society. Yet this definition, although the traditional teaching, has not remained unchallenged. Perhaps Zwingli (1484–1531) was the first to introduce the distinction between the visible and the invisible Church: all who confess Christ, whether sincerely or not, constitute the visible Church; the elect, the invisible Church which God alone sees. Luther did not share this view. But through Calvin it became customary in the Protestant world, though now not so generally cherished. Yet the Church is recognised by Catholic and Protestant alike as invisible in some sense. Distinction is drawn between the soul and the body of the Church, or the institutional and the spiritual Church, or the actual and the ideal Church, or the Church universal and the Church local, which is the visible expression of the former. However, the idea of invisibility simply expresses man's inability to draw clear and just lines of distinction through the Church. Therefore it is better not to use the terms visible and invisible at all.

(*h*) Baptism is the means of admission to the Church. In the Nicene Creed it is called "one baptism"—not to be repeated.

(*i*) Its special grace is the gift of regeneration (Rom. 6: 2–6; Gal. 3: 27; Col. 2: 12; Tit. 3: 5; John 3: 3–5).

(*ii*) Its effects have been variously stated by different schools of religious thought. (a) They are the remission of all sin, original and

actual, and its accompanying punishment; incorporation in the Church with the right to all the special graces needful to the attainment of life eternal; the infusion of sanctifying grace, and supernatural gifts and virtues. (b) They are the extension of the Incarnation from one person to another; hence incorporation in the Church; membership in Christ (union with Christ—like a branch grafted into the vine); the remission of sin, original and actual; the bestowal of a new and higher life (regeneration, 2 Pet. 1 : 4), and admission to the rights of Sonship, Christ's own Sonship. (c) They are the admission into the New Covenant and the grant of its blessings; namely, remission of sin original and actual, the new Birth, the gift of the Spirit, and a new life. But Baptism bestows these as a deed conveys property. It gives title. Thus Baptism is regarded, not as a pipe or a conduit through which the blessing comes, but as a covenant seal, "the sure witness and effectual sign" of the gift.

(*iii*) The relation of baptism to confirmation. (a) Some hold that historically Confirmation ought to be regarded merely as the second part of the one Sacrament of Baptism. Others regard the two as distinct, wholly separable from each other. (b) Again, some hold that in Baptism the personal indwelling of the Holy Ghost is communicated and in Confirmation the special graces of the Spirit are bestowed; others hold the reverse view: in Baptism, the cleansing and regenerating graces of the Holy Ghost are granted; in Confirmation, the Holy Ghost Himself.

(2) *The Communion of Saints.* The phrase is not

found in Eastern Creeds. But who are the Saints? (a) They are the souls perfected in the other world; or (b) they are the sanctified in Christ on earth; or (c) they are both Christ's members in the other world and Christ's members in this world. The last of the three interpretations was, probably, the earliest view and is now the general view. The Roman Catholic Church is disposed to regard the words, "Communion of Saints," as an expansion or a complement of the preceding words, "Holy Catholic Church." Luther viewed the words as an alternative expression for that of "Holy Christian Church," as do also most Protestants. But the legitimacy of the exchange of the two phrases is denied by some on the ground that the Church "has a communion of saints, that such a communion is to be had within or through the Church, not that the Church *is* a Communion of Saints."

ARTICLE TEN

The forgiveness of sins.

LITERATURE: Sin. H. V. S. Eck, M. A. Longmans, Green & Co. The Origin of Sin. F. R. Tennant. Cambridge University Press.

I. **History.**—The article occurs from the first in all forms of the Apostles' Creeds.

II. **Theology.**

(1) *Sin.* The Scriptures are silent concerning its fundamental nature. They define sin only in its manifestations. The Church has maintained the same silence and likewise takes her definitions of sin merely from its modes of expression. What sin is in itself still lies beyond the reach of our apprehension.

(*a*) The Scriptural definition: Sin is missing the mark, in other words, it is the failure to reach

the ideal which God has for us. The two words, one in the Hebrew Scriptures, the other in the Greek Scriptures, which are the most frequently used to express sin, alike signify "missing the goal."

(*i*) In the Old Testament two classes of terms are used to denote sin. (a) The underlying idea of the first class is that of error, going astray (Lev. 4 : 2, 27 ; 5 : 18 ; Dan. 9 : 5 ; Prov. 8 : 7). (b) The underlying idea of the second class is that of defection or infidelity (Job 33 : 9 ; Deut. 17 : 20 ; 1 Sam. 12 : 20).

(*ii*) In the New Testament the terms used to express sin are more numerous and various, at least eleven in all, and are not uniformly rendered in the Authorised Version : 1 John 3 : 4 ; Matt. 6 : 12 ; Rom. 4 : 25 ; 5 : 14 ; 5 : 19 ; Heb. 9 : 7 ; 1 Cor. 6 : 7 ; Rom. 3 : 5 ; 2 Thess. 2 : 3 (apostasy) ; 2 Tim. 2 : 16 (godlessness—a prevailing Scriptural representation).

(*b*) The ecclesiastical definition : based upon the Scriptures (Ps. 14 ; Rom. 5 : 19 ; Jas. 1 : 13–15 ; cf. Deut. 32 : 4–18 ; Isa. 1 : 2–4 ; Rom. 1 : 21ff.; Gen. 6 : 12). Sin is (i) the deliberate violation of a known law of God, whether that law be expressed in a revealed ordinance, or written on the human heart ; (ii) not an essential element of the universe, but has its seat and origin in personal will rebelling against a loving Father ; consequently it does not have its ground in the Being of God ; nor in matter eternally existent and eternally resisting the divine control ; nor in the flesh, which is not essentially sinful (Rom. 8 : 3 ; Phil. 2 : 7 ; 2 Cor. 5 : 21 ; Rom. 6 : 13, 19 ; Rom. 12 : 1) ; nor is it the result of ignorance, or identical with desire (Buddhism) ; (iii) the wrong volition may realise itself wholly within the

sphere of thought; it does not need external fulfillment to become sin, being sin already (Matt. 6); (iv) the will is free in its choice between obedience and rebellion; the freedom of the will is not taught theoretically, but is practically presupposed, in the Scriptures (Gen. 3; Matt. 23: 37; John 5: 40; Rom. 6: 13); (v) the effects of sin are the interruption of communion with God, alienation from Him, confirmed selfishness, and the final loss of effective spiritual force and utility in God's Universe.

(*c*) The existence of sin is traced back ultimately to the free choice of a personal agent (Satan) and to an act of pride (John 8: 44; Jude 6; 1 Tim. 3: 6).

(*i*) Belief in a personal Devil is the traditional belief of the Church, although the Creeds do not include it.

(*ii*) Scripturally viewed, the ultimate source of sin is not the human heart. The account in Genesis 3 represents sin as introduced from outside, yet regards human compliance as also responsible for its admission. But we have only a speculative interest in the pre-mundane history of sin. The Scriptures confine themselves to its history in this world.

(*d*) The positiveness of sin. Sin is negative only in reference to that which ought to be—communion with God. But it is also positive in its ability to interrupt this communion. It has a law of its own, a "law of sin and death," which works out its own results (Rom. 7: 21–25; 8: 2). The designation of sin as "illusion" runs counter to experience, fails to explain the rise of sin, and puts the problem of its universality only further back, leaving it in still deeper mystery.

(*e*) The universality of sin. Christian theology

embodies the fact of its universality in a doctrine —that of Original Sin (Birth-Sin). This doctrine differs from the mere scientific doctrine of heredity in that it assumes a perfect first man (Adam) who lost his perfection (original righteousness) through an act of disobedience. The doctrine is based on Gen. 1 : 26; 3, and St. Paul's use in Romans 5 of the story of this act.

Various views of the fallen condition of man: by the fall (i) man was left weak in his natural powers, the bias toward good gone: privation (Greek and Latin theology); (ii) he was left a partly ruined being, a bias toward evil added: depravity (English); (iii) he was left a wholly ruined being, a bias toward evil added and absolutely dominant: total depravity (Lutheran and Calvinistic).

(*f*) Sins have been divided into classes: (i) actual sin—a single act of sin; (ii) habitual sin—the settled outcome of repeated acts of sin: (a) Mortal sin—which "deprives the soul of habitual grace and spiritual life"; (b) venial sin—undeserving of eternal punishment and therefore pardonable, though it "stands in the way of actual grace and checks its supply." Protestants hold that no sin is unpardonable, so that it is not permissible to divide sins into mortal and venial. The divine pardon is conditioned, not by the nature or the measure of the sin, but only by God's grace and its acceptance on the part of the sinner.

(2) *Forgiveness.* In the Old Testament the idea of forgiveness is fundamentally identical with that of the New Testament. But in the New Testament stronger emphasis is laid on the duty of mutual forgiveness among men. Christ's doctrine of the Fatherhood of God and the Brotherhood of Man would

naturally involve the urgent expression of this duty; it is inculcated in Luke 17: 3; Matt. 18: 15–17; 18: 21–35; 6: 14, 15; Mark 11: 25, 26.

(*a*) Forgiveness is an effectual agency. It achieves results. Heartily given and heartily accepted, it means the renewal of broken relationships and the beginning of a new life; for it removes barriers between the estranged and implies amendment in the pardoned. In the Gospel the divine forgiveness signifies the complete restoration of the sinner; his sin is fully remitted and the normal, harmonious relationship between God and him thoroughly reëstablished (Luke 15: 11–32).

(*b*) The ground of the Divine forgiveness is the Atonement of Jesus Christ. Sin is always sin against God and His moral order. Therefore it devolves upon Him to forgive sin. But it costs to forgive. God paid the cost in the humiliations, the sufferings, the sacrifice of Christ. Christ claimed for Himself the power to forgive sin (Mark 2: 10); and on the eve of His crucifixion He based the forgiveness of sins on the covenant established in His blood (Matt. 26: 28). The assurance of forgiveness is one of the great boons which Christ bequeathed to us.

ARTICLE ELEVEN

The Resurrection of the Body.

LITERATURE: The Resurrection of the Dead. W. Milligan, D. D. Macmillan & Co.

I. **History.**—This article was undoubtedly in the old Roman creed. In every creed that can be dated after the second century, the article comes down to us in its present place. Literally rendered from the Latin, its words mean "resurrection of the flesh."

(*a*) The origin of the phrase "resurrection of the flesh" is obscure. It is uncommon in early Christian literature.

(*b*) Our English Creed renders the Latin expression "resurrection of the flesh" by the words, "resurrection of the body." The change of rendering first occurs in "The King's Book," 1548. From that it passed over into the English version of the Creed found in the Prayer Book of Edward VI, except in the creed of the "Office for the Visitation of the Sick," where the old rendering is still retained. This change gives a larger sweep and a more flexible character to the doctrine of the Resurrection.

II. Theology.

(1) *The Resurrection of the body.*

(*a*) The nature of the resurrection body is based on the nature of Christ's resurrected body. We know little about the latter; nevertheless, the Scriptures affirm two facts concerning it:

(*i*) Its reality (John 20: 20; Luke 24: 43; Acts 10: 41; Luke 24: 36–40).

(*ii*) Its glorification. The resurrected body of Christ had new capacities (John 20: 19; Luke 24: 31; Acts 1: 9). On the whole, the original disciples simply report, concerning Christ's resurrected body, the phenomena they witnessed. They do not attempt to explain the phenomena, apparently for the reason that the nature of Christ's risen body remained wholly mysterious, and no revelation was vouchsafed them to clear up the mystery.

(*b*) Consequently we know little about our own resurrection body. Nevertheless, we can gather from our meagre knowledge of Christ's risen body that our own will be characterised by essential identity with our present body, but that it will be

subject to laws different from those which control our earthly being. It will be a sublimated, glorified body, adapted to the needs of the spirit. This is the most that we can say of it.

(*i*) Its character is brought out in 1 Cor. 15, especially in verses 36, 37, 39. In verse 50 of the same chapter, St. Paul says that flesh and blood cannot inherit the kingdom of God; consequently something of the earthly body ceases and is left behind.

(*ii*) Christ Himself does not speak of His risen body as flesh and blood, but as flesh and bones (Luke 24: 39). The latter phrase in the Scriptures always designates something higher and nobler than the former designates. (Cf. Matt. 16: 17; Gal. 1: 16; Eph. 6: 12; Heb. 2: 14 with Gen. 2: 23; 29: 14; Judges 9: 2; 2 Sam. 5: 1; 19: 12, 13.) It will be seen that the words flesh and blood express a lower condition of being, and the words flesh and bones express a higher and more spiritual relationship. Christ must have had a reason for using the latter phrase, which is unique in the New Testament, and may have intended to imply some change that had taken place in His risen being.

(*c*) Thus the doctrine of the resurrection need not necessitate belief in the continued identity of physical particles. There is no continued identity of particles in the earthly body itself, for its material constitution is in a state of constant flux. Nevertheless, the identity of person persists. We know ourselves and others know us as the same person who existed on earth years ago, though the body itself has changed perhaps several times—constantly dying and constantly renewing itself.

This is no new idea, but was expressed by Thomas Aquinas centuries ago.

(*d*) The possibility of our own resurrection body is supported by the analogies of nature. Such resurrections are repeatedly taking place in nature from the change of the larva of the beetle into the beetle, the larva of the dragon-fly into the dragon-fly, the larva of the caterpillar into the butterfly. The caterpillar, for example, perishes as a caterpillar, leaving some of its body—the outer covering and the mandibles behind and reappears from its chrysalis as the butterfly. It sustains its identity and yet how changed it is in its higher condition. It is substantially the same creature which once moved slowly on the leaf which was its habitat and its food.

(*e*) The belief in mutual recognition after death was pagan long before it was Christian. But it does not come to clear expression in the New Testament, for reasons easily gathered from Matt. 10: 35; Luke 12: 51–53; Matt. 10: 37; Luke 14: 26; Mark 10: 28–30; Matt. 19: 29; Luke 18: 29–30; 1 Thess. 4: 17; Phil. 1: 21, 23. Yet it is fully implied in the Transfiguration on the Mount, in the recognition of the risen Christ by His disciples, and in the Christian doctrine itself of the Life Hereafter. (i) Analogy is again suggestive: insect life, though changed from the larva to the imago, carries into the latter stage of existence the capacity for recognising its old habitat. For example, the milkweed butterfly (*anosia plixippus*) goes back to the particular species of the numerous milkweed family on which it lived as a caterpillar, thus distinguishing in its new state the things it knew in its old. (ii) The future life could hardly be called a happier life than this if all possibility of mutual recognition vanished on its threshhold.

ARTICLE TWELVE

And the life everlasting.

LITERATURE: Immortality. E. E. Holmes. Longmans, Green & Co. Christian Doctrine of Immortality. S. D. F. Salmond, D. D. T. & T. Clark.

I. History.—The phrase is wanting in the old Roman Creed. But it appears in a North African version as early as the time of Cyprian (250). The creed of Marcellus has it (359). It is found later in some Italian and in many West European forms of the Creed, and was finally adopted in all forms about the middle of the seventh century.

II. Theology.

(1) *And the life everlasting.* The article differs in its wording from the corresponding article in the Nicene Creed where the phraseology is, "and the life of the world to come." But while there is a difference of terms, the meaning is essentially the same.

(*a*) The belief in continued existence after death is primitive and universal. This continuance has generally been restricted during the Christian era by Christian thought to man. But belief in the endlessness of the lower forms of life is common in ethnic religions and has been held by some eminent Christian theologians and scientists. The arguments for life after death are numerous and various; but are strong only in their cumulative force. Individually, they are insufficient as proof. It must be said of them that, though they are called arguments, they presuppose the faith whose validity they would demonstrate. Man believes in the life hereafter, not by the force of proof; he frames the arguments because he already believes. The arguments, though each is capable of much diversity of expression, may be classified and individually stated as follows:

(*i*) The popular proofs:

(a) The proof from Analogy; namely, from progressive development and succeeding stages of existence in insect life: the caterpillar and the butterfly, the larva and the beetle, etc.

(b) The practical proof, drawn from the disastrous influence which a universal denial of the life after death would have on the moral conduct of men.

(c) The spiritistic proof, drawn from the supposed reappearance of the dead, or from supposed communications with the other world.

(*ii*) The theological proofs, the majority of which bear the name of teleological, also:

(a) From the will to live. All men instinctively demand continuance of existence. A universal and necessary instinct must have its satisfying object. Consequently there must be a continuance of the individual after death.

(b) From the desire for perfect happiness. Every one has an instinctive longing for such happiness; this longing is not satisfied in this world; consequently there must be another world in which the longing is fulfilled.

(c) From the thirst for absolute truth. All men desire a perfect knowledge of the truth; in this world no one attains such knowledge; consequently there must be a continuance of life after death when the want will be fulfilled.

(d) From the moral nature of man. The natural gifts of man, especially his moral nature, are adapted to a larger world

than this. Further, the goal of his moral nature is holiness, a perfection which, unattainable in the present existence, demands, for its complete realisation, a future life.

(e) From universal consent: an old and much used proof. What all men hold to be true cannot be false; all men hold the soul to be immortal; consequently the immortality of the soul is a fact.

(f) From the sense of justice inherent in all men. This sense demands that every man should receive his due; but every man does not receive his due in this world; consequently there must be another world in which the inequalities of the present life will be righted, the good receiving their reward and the wicked their retribution. If there is no such world, our sense of justice is illusory.

(g) From the law of parsimony. Nature wastes nothing of her energy; neither matter nor power is annihilated; consequently the stored-up personal moral force of the individual soul is preserved and used again in a higher and larger life. This is sometimes called the "economic proof."

(h) From the divine attributes: (i) From God's Omnipotence: we can be certain of the life after death, for God is Almighty. He can carry the soul through the dissolution of its present body, for all things are possible with Him, even the things which appear to us impossible, inconceivable, and opposed to the conclusions from appearance. (ii) From God's Love: God is Love and directs His love to the individual

human soul; if then the soul should perish, so would something appear to perish in God, for His love, deprived of one of its objects, would be impoverished to this extent.

(*iii*) The philosophical proofs:

(a) From the constitution of the soul—its indivisibility and immateriality. These characteristics preclude its dissolution, render it disparate from matter, and, therefore, capable of outlasting the death of the body.

(b) From the persisting personal consciousness: the material particles of the body are constantly giving place to new particles; they are always changing; but this instability of the body does not affect the stability of the identity of person; this abides. I recognise myself to be the same person that I knew years ago, though I have nothing of the body which I had then. It is the undying soul, which is myself, that thus persists through all physical changes, even the final physical dissolution.

(c) From the idea of personal immortality: Whence came this idea, so thoroughly intrenched in us? It cannot have been derived from earthly sources, for earthly evidence contradicts it. The world has limits and suggests only the decay and the death of life. The idea, then, has another source. Man possesses it and cherishes it in spite of all opposing earthly evidence, simply because he was created to be immortal. If it be said the idea is an illusion, then this reply only carries the problem further back, for we must explain

the rise of such an illusion in the midst of a finite and ever-dying world.

(d) From the relation of the soul to God (Gen. 1 : 26) : man bears God's image, and, as a rational creature, can love Him, come into personal communion with Him and understand Him ; he can intelligently respond to God's disciplines and grow more and more into the divine likeness. God will not annihilate a creature capable of such conscious, obedient, and loyal, association with Himself. What should we think of a captain who trained a company of men into perfect discipline and devotion and then ordered them to be shot down ?

(*b*) The word " life " signifies more than mere existence. Existence in itself is not always desirable. One suffering from constant physical ailment or mental distress might well be eager to surrender mere existence. But the term " life " implies a rich content : blessedness.

(*c*) The catholic conception of it includes the idea of endlessness. The fact that " life eternal " is more than bare existence and that it therefore involves the harmonious and unimpeded development of one's powers makes the thought of its endlessness endurable, and pleasurable. A life of constant and uninterrupted progress can be no other than a life of constant joy.

(*d*) The Catholic view of the opposite of life eternal, namely, eternal death, uselessness and misery, is that it too is endless. It may not be possible to demonstrate this view indisputably from the Scriptures ; nevertheless it is the conception which became dominant in the Church at an early period and has steadily held its own through-

out the Christian ages. However, there are doctrines which, from time to time, have entered into competition with it.

(*i*) The doctrine of conditional immortality, held even by some in the early Church. It has more than one form, but, in the main, rests on the denial of the natural immortality of man, and the assertion of the ultimate annihilation of the wicked.

(*ii*) Universalism, or the theory of restoration, is based on the texts, Acts 3 : 21 ; 1 Cor. 15 : 27, 28 ; Rom. 5 : 12–21 ; Phil. 2 : 9–11 ; John 12 : 32, and has had a singular attraction for many noble Christian minds, both in the early and in the modern Church. It rests on the general denial of eternal punishment and the assertion of the ultimate restoration of all souls, through a process of discipline, to the possession of Christ. Nevertheless, the possibility of eternal punishment is recognised on the ground that the soul, by virtue of its endowment of free-will, can, if it choose, go on antagonizing the Will of God forever.

(*iii*) The evolutionary theory : that life after death is attained only by those who reach it through a process of evolution. The highly developed live on ; but the poorly developed perish with the dissolution of the body. This is also called "the aristocratic theory." However, the doctrine of annihilation in any of its forms has never gained other than occasional and individual assent. Christian opinion in general has always been against it.

(*e*) The nature of the life eternal is but sparingly revealed. Christ centres our attention rather on this world and its obligations, the salvation of ourself and of others. He would train us for the

uses of His Father here, and so for the uses of His Father hereafter. The consciousness of being useful is a happy consciousness and usefulness eternal is happiness eternal. Such consciousness brings, in higher and more unrestricted spheres of being, the Beatific Vision or the intuitive vision of God—immediate and distinct apprehension of His wishes in our work for Him and for our fellow man, a work replete with joy, never ending, and yet always restful.

Reference Books:

(1) *Books on the Creeds:*

(*a*) Brief manuals: The Creeds of the Church. Charles Knapp, D. D. London. A. R. Mowbray & Co. The Apostles' Creed; The Nicene Creed. Both by A. E. Burn, D. D. New York. Edwin S. Gorham. The Apostles' Creed. H. B. Swete, D. D. Cambridge University Press.

(*b*) More extensive manuals: The Articles of the Apostles' Creed. Theodore Zahn, D. D. London. Hodder and Stoughton. The History of the Creeds. J. R. Lumby, D. D. London. George Bell and Sons. The Historic Faith. Brook Foss Westcott, D. D. MacMillan and Co. The Doctrine of the Church. A. C. A. Hall, D. D., Bishop of Vermont. Sewanee. University Press. The Creeds. Alfred G. Mortimer, D. D. Longmans & Co. (A scholastic and technical work.)

(2) *Books on Theology:*

English Church Teaching (Evangelical). H. C. G. Moule, D. D., Bishop of Burham, T. W. Drury, Bishop of Sodor and Man, and Canon Girdlestone. Longmans, Green & Co. The Faith of the Gospel (mediate). Arthur James Mason, D. D. New York. E. P. Dutton. Outlines of Christian Dogma (advanced). Darwell Stone, D. D. Longmans.

III

THE THEOLOGY OF THE CATECHISM

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III

THE THEOLOGY OF THE CATECHISM

History.—The Church Catechism was introduced into the English Prayer Book in two parts. The first of these, comprising the whole Catechism as it now stands through the question following the Lord's Prayer, appears in the first Prayer Book in English (that issued in 1549) as a part of the Confirmation Office. The second portion of the Catechism (that concerned with the Sacraments) was added in 1604; its composition being usually attributed to Bishop Overall. This latter part is much more theological in its terminology than the earlier, and is not so well fitted for the instruction of children under the confirmation age. As we shall see, however, the addition of this portion on the Sacraments was necessary, in order to complete the instruction on the seeking of God's grace through prayer.

Purpose.—The purpose of the Catechism is sufficiently indicated in the second part of its title, which states that it is "An Instruction to be learned by every person before he be brought to be confirmed by the Bishop." The exact meaning of this is made even more clear in the instructions to Sponsors at the close of the office for the "Public Baptism of Infants." They are commanded to "provide that he [the child] may learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health." And later on, in what seems a parallel direction, they are told that they "are to take care that this child be brought to the Bishop to be confirmed by him so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed

in the other parts of the Church Catechism set forth for that purpose." Obviously the conception is that the child who is sufficiently instructed in the other parts of the Church Catechism will have learned all other things besides the Creed, the Lord's Prayer and the Ten Commandments which the Christian ought to know and believe to his soul's health. The Catechism, then, is intended to instruct the child in those things which he ought to know in order to appreciate and fulfill the privileges and duties involved in his Baptism. This comes out again in the preface to the Order of Confirmation which implies that one who has mastered the Church Catechism (there called the "Short Catechism" in view of the purpose at one time existing in the Church to publish a longer one) will have come to an understanding of what their Sponsors promised for them in Baptism, and so be able to ratify these promises in Confirmation.

General structure.—With this purpose in view, the Catechism begins by asking the child, "What is thy name?" The answer required is the child's own name, that which marks him as a person, an individual, distinct from all other persons. He is thus reminded that he is not merely part of his family, but has duties and privileges and responsibilities which belong to himself alone. Then, when this truth has been called to mind, he is asked, "Who gave you this name?" and so is pointed to the fact that his name is a sign and seal of a definite relation to God into which he was brought at his Baptism. The Catechism is designed to make clear just what that relation is and what it involves. This it does in a general way in the first few questions. The child is first instructed in the status conferred upon him by Baptism, and is then reminded of the three promises made by his Sponsors when he was baptised: the promise to renounce, the promise to believe, and the promise to keep God's commandments. Then he is asked if he is not bound to believe and do as his Sponsors have promised for him,

and the answer put in his mouth, with the hope that it will at last be uttered from the heart, teaches him to recognise his obligation to keep these promises, to be truly thankful for the great privileges given him, and to pray. God to give him grace that he may fulfill these promises and retain these privileges. This is the main body of the Catechism, the rest of it being an expansion of the elements contained in this earlier part. The promise to believe is expanded in the answers to the questions, "Rehearse the Articles of thy Belief," and "What dost thou chiefly learn in these Articles of thy Belief;" the promise to keep God's commandments, in the questions on the Commandments, and on the Duty toward God and the Duty toward my Neighbour; and the necessity for seeking God's grace in prayer in the two questions on the Lord's Prayer. The closing section of the Catechism, beginning with the question, "How many Sacraments hath Christ ordained in His Church?" is really a further expansion of the instruction on the necessity of seeking God's grace.

Status Conferred in Baptism

When we are born into the world, we enter into a certain environment which determines both our privileges and our responsibilities in life. Our baptism, in the words of the Baptismal Office itself, is a "new birth." We are therein "regenerated and grafted into the body of Christ's Church." That is to say, we are brought into an environment into which we would not otherwise have entered, and so into the privileges involving responsibilities which would not otherwise be ours. Of course, it must never be forgotten that this "second birth" depends on, and is the completion of, the first, and therefore that certain of the responsibilities resting upon us because of our baptism belonged to us already, in a certain measure, because of our existence. But the fact

remains true that Baptism reëmphasises these natural responsibilities, putting them in a new light, and basing them on new privileges. In fine, it gives us a new status; the status of members of Christ's Church.

Members of Christ.—The Church is the Body of Christ. This is one of the principal figures used in the New Testament, and it is one which is full of significance. When our Lord was present upon the earth He communicated with those about Him by means of His body. When He ascended He left the Church in the world to take the place of that body through which He had touched our human lives. So the function of the Church as the Body of Christ is to continue His work; it, therefore, must be outward and visible: a society of men and women. On the other hand, it must be clearly and visibly connected with the Risen and Ascended Christ. That is to say, it must be indeed His body through which and in which He accomplishes His purpose among men.

By our baptism we were made members of that body. Looking at the matter in a purely human way, we would say that we were initiated into this society of men and women who owe allegiance to Jesus Christ. And it must never be forgotten that Baptism is the one means of entrance into that visible society which we call the Church. No other mode of entrance can take its place, and nothing else can be demanded to give membership.

But since the Church is in truth the Body of Christ, our membership in it has a deeper and a more important significance. As members of Christ's Body we are members of Christ Himself. In fact, in one place in the New Testament the Church is spoken of as Christ (1 Cor. 12:12). This, then, is the fundamental significance of our baptism, and we can see at once that it involves the very greatest privileges as members of Christ. Veritable members of Him, we share not only in His life, but in all that is His. We are raised with Him and exalted with

Him to a share in His glory (Eph. 2 : 6). The point to be emphasised here is our potential possession of all that Christ has and is, because of our membership through baptism in that Church which is His Body.

But with this thought of the great privilege which is ours as members of Christ there must come the realisation of tremendous responsibility. As we have seen, the purpose of the Church as the body of Christ is to continue Christ's work in the world. As members of that body we share in the responsibility which rests upon it adequately to express Christ to mankind. Moreover, each of us has his own particular function to fulfill. The expression, "a member of Christ," rests upon the figure of the human body rather than of a society. And in the human body each member, whether the hand or the foot or the eye, has its own particular function to fulfill, and if that function is not properly performed the work of the whole body is imperfect. So every member of Christ must fulfill his particular part in the manifestation of Christ to mankind—his special function and ministry in the corporate life of the Church.

Child of God.—As a member of Christ we are in a special sense made the child of God. Our creation in God's image of course made us children of God in a certain sense. But to be a child of God means something more than to be created by Him, just as spiritual sonship is always higher than physical sonship. As His child by creation, God pours out upon us freely all that which does not require some special spiritual relation to Him in order that we may receive it. More than that, it is because we are children by our creation that He opens to us the possibility of our becoming children in this higher sense. But it must be clear that the richest blessing which God has to give, namely, conscious fellowship and coöperation with Himself, cannot be given on any other basis than that which is opened to us by baptism into Christ. If we are to become a child of God in this higher

sense, God must reveal His Fatherhood to us fully, and we must respond to it by an act of true obedience. So we are by our baptism given this great privilege of a full knowledge of God as our Father, and of fellowship with Him, which opens our lives to receive all that He would pour into them.

Such a privilege of course brings special responsibilities. What men need to know is the Fatherhood of God, both as an assurance of His loving care in the trials of life, and as an inspiration to obedience to the moral law, which is the expression of His will. And men will come to know God as Father only through the lives of those who are indeed His children. Jesus Christ the Eternal Son came and lived out that sonship in our midst that we might know what sonship to God really means, both in privilege and in responsibility; and so we must make men know what it is to be a child of God by being true children of God ourselves.

Inheritor of the Kingdom of Heaven.—The use of this phrase to express the blessing given us in baptism lays stress upon the great hope toward which all Christian life looks. The "Kingdom of Heaven" is in its primary meaning a kingdom of the heavens; that is to say, a kingdom which shall be established in all its glory in the latter days. Of this we are made heirs, and so our life is given a goal which is worthy of the privileges already bestowed upon it. Members of Christ now, we are members of Him forever, and so to be sharers in that glory which is to be His when the present age of strain and stress is passed (Col. 3:4). As a "child of God" we are to be eternally, and ever more and more perfectly, with the Father in His everlasting Kingdom.

But while this "Kingdom of Heaven" in this, its fullest sense, lies in the future, in a very real sense it is present now, and we are already members of it. For the Kingdom of Heaven is the Kingdom of God; and wherever God's will is done, there His reign is established

and His Kingdom set up. So we, who know something of the glories and responsibilities of this Kingdom must live as true subjects of it, that men may come to know its real significance and to be turned unto it.

Summary.—We see then that the blessing given us in our baptism was such as fundamentally involved responsibilities. Moreover, we realise that if these responsibilities are not fulfilled, the blessing will inevitably lapse. We cannot be living members of Christ if we are not fulfilling our particular function in His Body, the Church; we cannot be the child of God in the truest sense intended here, unless we are really trusting and obeying our heavenly Father; we cannot inherit the Kingdom of God in its glory if we are not true subjects of that spiritual Kingdom now. The rest of the Catechism goes on to emphasise the special obligations of these privileges, as those obligations were recognised in the promises made at our baptism.

The Promise to Renounce

The eternal difference between good and evil, between service to God and disloyalty to Him, is strongly emphasised in this first promise made at baptism. Nothing can be more important than to make the child realise that if he is to be true to his position as a Christian, there are many things which he must give up. Of course we must be careful not to let him get the idea that he is being deprived of anything. The truth is, that the power to enjoy life lies in the power to "eschew evil and do good." The child who has never been taught to renounce has been grievously wronged. So the Catechism, following the baptismal question, puts before us those things which must be steadfastly turned from, in order that we may perform the duties and grasp the blessings of our position as members of Christ.

As introductory to this promise of renunciation, a few

words from Bishop Barry's "Teacher's Prayer Book" may be of value. "It may be noted," he says, "that while full exposition is given hereafter of the principles of Faith and Obedience (in the Creed and the Ten Commandments) there is no exposition of the various sins renounced as the works of 'the devil, the world, and the flesh.' For children there should be knowledge of evil, not as a positive and substantive thing, but simply as the negation of the good, which has been positively taught, and brought home to their consciences and hearts. It is sufficient to teach them that 'the works of the devil' signify evil in itself—the evil which Christ came to destroy (1 John 3 : 8); that in 'the pomps' (the outward show) and 'the vanity' (the empty transitoriness) 'of the world,' so far as it is 'wicked,' lies temptation to evil from without; and that 'the lusts of the flesh' imply temptation from within to negative or positive evil." It may be well for teachers, however, to have a little fuller conception of what is included in the three main things which our baptismal vow pledges us to renounce.

(1) **The devil.**—Over against the Kingdom of God, Holy Scripture teaches us to recognise the kingdom of Satan. This word "Satan" is the true term of revelation, coming as it does from the Hebrew, and it means simply "adversary." The conception which it embodies is always found associated with the more ordinary word "devil," which comes to us from the Greek. The most important of the other terms used in Scripture is "the evil one" or "the wicked one" (1 John 5 : 18).

The significance of this emphasis on the kingdom of evil and its personal king is very easy to see. It gives clearness and force to the contrast between allegiance to God in Christ and its opposite. It is far easier to appreciate sin as treachery, in giving aid and comfort to the enemy, than as a vague abstraction. So when we are called upon to "renounce the devil and all his works," we realise the severance of a personal relation to the ad-

versary of God, in order that we may be loyal and faithful children of our heavenly Father.

This act of personal renunciation is the foundation of all that follows. The added phrase, "and all his works," gives us an opportunity to make clear to the child the fact expressed by St. Paul in the statement, "To whom we render ourselves servants to obey, his servants we are" (Rom. 6:16). Our renunciation of the devil is a mere meaningless form unless it issues in the renunciation of all his works. A young boy was once asked if he understood what this promise meant and he answered, "Yes, it means giving up smoking cigarettes and using bad language." He had caught the true idea.

(2) **The world.**—In our baptism we promise to renounce not only the devil and all his works, but also his allurements from without and from within. From without he allures back into his service by means of things in the world about us which, while seemingly very important, are utterly empty. These may be perfectly innocent when rightly used for the glory of God, but when they are made ends in themselves, and sought without any regard to the doing of God service, they become thoroughly wicked. The classical expression of this truth is found in 1 John 2:15–17. In teaching a child it would seem best simply to emphasise the fact that the world is God's world, and only becomes wicked when we seek to live in it and enjoy it without thought of God.

(3) **The flesh.**—From within Satan allures back to his service by those desires and appetites which God has implanted in us. These are good in themselves but become evil when they are not used in subservience to the higher ends of our existence. We note that it is not the desire of the flesh that we are pledged to renounce, but the "sinful desires"; that is to say, those desires which, just because they do not take God into consideration, are necessarily characterised by sin.

Summary.—In all this we observe that as the concep-

tion of renunciation is essentially personal, so that which we are to renounce is fundamentally that personal allegiance to the adversary of God which is absolutely incompatible with our position as members of Christ, children of God, and inheritors of the Kingdom of Heaven. As we live in the world which God has made, we are pledged to turn from every evil allurement that would draw us from whole-hearted service to our heavenly Father, and as we seek to gratify the desires which He has put within us, we must be careful to keep the thought of consecration to His service ever before us, lest we be led to give aid and comfort to the enemy.

There is one point in this connection which must be especially impressed upon the child, and that is, that although we have renounced Satan, he has by no means accepted that renunciation as final, but is in every way endeavouring to get us again into his kingdom. Therefore there must be constant vigilance, constant self-examination, and, more especially, constant reiteration of that renunciation which we not only made at our baptism but promised to continue to make all the days of our life.

The Promise to Believe

This second promise is the central one of the three. A member of Christ, if his membership is to mean anything to him either negatively or positively, must recognise the truth of certain facts. Indeed, his conviction that he is a member of Christ, or even that Baptism means anything more than initiation into a mere human society, rests inevitably upon his belief in certain truths which lie within the realm of the spiritual, and so beyond the possibility of material demonstration. Thus the whole obligation to renounce God's adversary and to obey God's commands rests upon this belief that he is a child of God, a member of His Kingdom, and really fighting in His cause. It is right and proper, then, that in re-

ceiving the blessing of admission into the Church, he should be called upon to profess his belief in those truths upon which the meaning of the whole transaction depends, and be required to promise to continue to hold this belief.

It is to be noted that both in the Baptismal Office and in the Catechism, the promise is to believe all the articles of the Christian faith as contained in the Apostles' Creed. At first sight it may seem that such a promise infringes upon the liberty of the Christian, but in truth it is his safeguard. No sane man will assert that any one is free to do just as he pleases. If our lives are to be of any value, they must be submitted to the fundamental moral laws. And the same is true of the faith which lies back of our actions. There are, of course, many things believed by a large number of individual Christians, which may not be demanded of every Christian. But those things which are fundamental to the Christian religion can be ignored as the objects of faith only at the certain peril of maiming our conception of our duties as members of Christ, and the consequent loss of power to grow into that fullness of sonship which God purposes for us. We believe on the testimony of the ages, and we believe in order that we may understand. The more carefully we consider this obligation and compare it with the same or similar obligations to believe in every department of life, the more clearly we shall recognise its necessity. And we shall realise the necessity for these obligations even more fully when we recognise the fact that the objects of faith which in the Apostles' Creed are proposed for our belief, are those which are necessary for us as men. It is not merely that we cannot enter into the fullness of the Christian life unless we hold these truths, we cannot enter into the fullness of human life; for we are made for God and there is no way open to come to Him except that which leads through Jesus Christ.

There are three great truths which we are taught to

believe in the Apostles' Creed, and as we consider these we realise how much our belief in them must mean. These are the three truths about God brought out in the answer to the question, "What dost thou chiefly learn in these articles of thy belief?" Or perhaps we had better say they are three aspects under which we are taught to believe in God. It is of the fundamental faith of the Church that these three aspects are really more than aspects; that each one corresponds to what, for lack of a better term, we call personal distinctions in God Himself. This doctrine of three Persons in one God, which so clearly stands out in the opening invocations of the Litany, is simply the necessary philosophical summing up of those truths about God which come out incidentally in Holy Scripture. To say it is incomprehensible is merely to give a strong reason for holding to its truth; to say it is contradictory is to ignore the careful distinction made in it in the use of terms. The simple truth is that only by holding to it, as it has been formulated by the best Christian thought of the centuries, can we have a firm logical foundation on which to build the structure of Christian faith outlined in the Creed.

But this doctrine is really far more than a logical foundation for our faith. Only as we believe in God as at once Father, Son, and Holy Ghost; Creator, Redeemer, Sanctifier, can we believe in Him adequately at all. Of course we do not necessarily always distinguish these three aspects, and far less associate each with a distinct person in the Godhead; but they must all, no matter how confusedly, enter into our thought of God if we are really to believe in Him to our soul's health. And, in truth, the more clearly we can distinguish and recognise their inter-relation as well as their unity in the One God, the more rich our belief in Him will become.

God the Father, the Creator.—Any conception of God which does not recognise Him as Creator is obviously inadequate. So, in bringing the child to know

and believe in God, we point him first to this fundamental fact. We teach him to think of God as having made the birds and flowers and all beautiful things he sees, in just the natural way in which men viewed God's creative work in the childhood of the race. It is very important, of course, that as the child advances in intellectual power he should come to realise all that modern science has taught us of the wonderful ways in which God has created, and is continually sustaining, the complex life of the universe. But far more important is it that the child should never come to lose God, the personal Creator, in the contemplation of His works or His method of working. To do so is not only eminently unscientific, since it involves the confusion of two entirely distinct spheres of knowledge, but it inevitably destroys the foundation of spiritual life ; for the spirit of man can be free and grow up into its righteous heritage only when he finds " books in the running brooks, sermons in stones, and God in everything."

And not only his spiritual life rests upon his belief in God as Creator. His moral life rests upon the same basis. When we know that God has created us, we know that our whole duty is to Him. However far we may have wandered from fulfilling this moral obligation ; however much we may find within us which is at war with, and even makes impossible, this fulfillment, still the fact remains that what God commands we must endeavour to do, because He has made us and we are His. Our bodies He has given us to do His work ; our minds, to discover Him in His creation and to give Him glory ; our spirits, to find Him by direct intuition and to live in His presence.

But He is more than our Creator ; more than *the* Father ; He is *our* Father. He has made us for Himself ; for fellowship with Him in eternal life. And we are to believe *in* Him as our Father, the Almighty Creator of all things. We are not simply to believe that He is this, but believ-

ing the fact, we are to trust Him as such. Here, then, we have brought before us the fundamental truth of our relation to God, which both makes it imperative that we should live for Him and assures us that a way will be opened for us to do so.

God the Son, the Redeemer.—No one can face the truths which we have seen to be involved in the belief in God as the Creator without being conscious of the terrible discrepancy between the ideal there presented and the facts as he sees them in himself. He is made for fellowship with the All-holy and All-spiritual God. And this fellowship demands obedience to that law of God which is written in His creation, more especially in the man's own heart, and has come to clear expression little by little in the course of human history. But we are very far from obeying this law, even so far as we know it; very far from perfect fellowship with God. And, moreover, we realise within ourselves an impotency to fulfill the law we know. There is surely no better way of stating this impotency than to say we are the servants of sin. We need redemption; and any belief in God which does not include a belief in Him as Redeemer is entirely inadequate. For it is God who must be our Redeemer: not simply because the task is too great for any one else; but more especially because if any one else than He should redeem us, then the accomplishment of His purpose of drawing us to Himself in the fellowship of eternal life and absolute holiness, will be owed by God to one of His creatures, an idea which is unthinkable. So we are taught in our Christian faith, as really the central truth of that faith, to believe in God the Son as Redeemer.

When we turn to the second paragraph of the Creed, which defines the articles of our belief in God the Son, we find that the word "Redeemer" or "Redemption" does not occur. Instead, He is presented to us as the Incarnate One, absolutely identified with the man Jesus

whom we confess to be the Christ of ancient Hebrew prophecy, and our Lord. The various articles bring before us the fundamental truths of His divine personality: His supernatural conception and birth; His suffering and death; His resurrection and ascension; His present session at God's right hand, and His future coming in judgment. Here is a picture of a life lived upon earth indeed, beginning, as all human life begins, in a true birth, enduring real suffering and experiencing real death; yet one which, in its inner truth, is no mere human life but the life of the law of God on earth. It is, however, a true human life. For assurance of that we turn from the Creed to the Gospels on which it rests. The picture there is full of mystery, but never for one moment is Jesus untrue to the reality of His human life. And so in the issue of that life He is still the Incarnate. It is as the Son of Man that He rose and ascended and sits now at God's right hand, and shall come to judge the quick and the dead. It is this fact in its simplicity that the Church would have her children grasp. She would point them to the life of Jesus and make them feel the presence of God in its every act and word, and then make them realise that He who so simply manifested His love on earth is ever near them now, rejoicing when they love as He loved, ready to help them if they will only pray to Him and trust in Him.

But when the Catechism speaks of the work of the Son as Redemption, it brings out the real significance of the Incarnation. The human race is redeemed from the tyranny of sin and so from its failure to attain to that goal which God intends for it, by the presence of God Himself in our human life. God the Son has met our adversary and tyrant on his own ground and has vanquished him. Passing victorious through death, He has carried humanity, with which He has forever identified Himself, to its final goal of perfect fellowship with the Father. This is a real redemption; not merely a buying

us out from slavery, which leaves our tyrant unharmed and enriched, but his complete destruction and the consequent release of his captives. So, as we believe in God's revelation of Himself in Jesus Christ, we believe in Him as the Redeemer of all mankind.

But our redemption means more than our release from the tyranny of sin. There can be no redemption which does not involve the attainment of actual righteousness. And so, further, we find in Jesus Christ a revelation of God as Redeemer because we see there the vision of what human life may be and become, when made one with God through the Incarnation of God the Son.

After all, however, the inner meaning of our belief in God the Son, the Redeemer, is our belief in that vision of the almighty goodness, the all-serving love of God which is opened to us in the life of Jesus Christ. Our belief in God the Father is our belief in Him as the goal of our being, as the One whom to know is everlasting life, and to fail in knowledge of whom is to lose all that makes life worth while. In other words, it is a belief in God as the beginning and the end of our life, that One, invisible yet ever near, in whom alone "we live and move and have our being." So the very belief in God the Father points us to belief in God the Son, in whom God stands revealed outside ourselves. The fullness of this revelation is found in the life of Jesus Christ. And the revelation there is the revelation of God's redeeming love, putting away the disability of sin and opening the knowledge of, and fellowship with, Himself to all mankind.

God the Holy Ghost, the Sanctifier.—Belief in God the Holy Ghost is belief in God within us actually making us holy. As we cannot rest in belief in God simply as the unknowable beginning and end of our being; no more can we rest belief in Him as merely assuring us of the possibility of redemption from sin and of growth in holiness into a share in His glory. To complete our faith in God, we need to believe in Him as actually

working out within us that redemption, and that growing righteousness of which we have a vision in Jesus Christ. So the faith of the Christian is crowned with the belief in God the Holy Spirit, the Sanctifier. It is He who actually works within, making us holy; transforming us into the image of Christ and so bringing us into fellowship with the Father. And this He does because as Spirit He illuminates and strengthens us in our spirits, the centre of our life. He is the Comforter and Helper, who gives us aid, without which the vision opened in Jesus Christ would be nothing more than a mockery of our impotence.

But if He is to be indeed our helper, we must believe in Him. He speaks to us in what we call our conscience, and we must believe that the voice of conscience is indeed the voice of God and give to it that absolute obedience which is its due.

But, if we are truly to believe in God the Holy Spirit, it is not only God speaking to us in our conscience in whom we must believe. Those visions of truth and duty which come to us in especial moments of exaltation; those bursts of what we often call our true selves—these too are the working of the Holy Spirit, and they are to be believed in and trusted as that which is alone true and which must therefore be realised. There is perhaps no more glorious expression of this in the English language than Robert Browning's "Apt Vogler." And what is true in the heart of the individual is also true in the heart of the race. Those visions which have found expression in our greatest art and poetry; in the impossible social schemes and in all else which, failing fulfillment now, point forward as a vision of fulfillment later; —all this, to a true Christian, is the working of God the Holy Ghost, and he believes in its promise.

This leads us inevitably to believe in the possibility of material things being the means of conveying the Spirit's illumination and power. The function of God the Holy

Ghost in the world, in the Church, and in the individual heart is to take of the things of the Son and show them unto us. We might judicate how this principle runs through all of God's creation; but, remembering that it is a principle of universal application, it will be enough to notice its significance within the Church. The Sacraments, which we shall consider later, owe their spiritual efficacy to the fact that through them the Holy Spirit is working to give the new life opened to us in Christ, and to feed us with that spiritual food which alone can sustain this life. And so our belief in God the Holy Spirit finds its crown in our belief in the spiritual efficacy of the Sacraments. We believe in God as the meaning of our life; we believe in God revealed in Jesus Christ as the norm for, and encouragement of, our life; we believe in God the Holy Ghost working within us as the power of our life. Or we may put the same truth in other words: We believe in God the Father as the beginning and end of our life; we believe in God the Son as God revealing to us the way we must tread to attain that end and to release us from that bondage which made it impossible for us to tread it; we believe in God the Holy Spirit as God working within that we may know that way and have strength to tread it to the goal.

The Holy Catholic Church.—The Church, as we have seen, is the Body of Christ. In all our thought of it this fact must be fundamental. And it is inevitably one, since Christ is One. It is also Holy, both as being the body of Him who is perfectly holy and as being the primary force in the world which makes for holiness. It is Catholic, to take up a note in the Nicene Creed, because it is intended for all men and is fundamentally capable of including all without taking anything from the fullness of the individual life of any one. It is Apostolic, both because it began with the Apostles and is therefore historically one with them, and because in its essential spirit and purpose it is missionary.

In this Church we are pledged, by our baptismal vow, to believe. This does not mean that we are simply to recognise its historical existence, but that we are to believe in it as of divine appointment and so indispensable to the religion of the Christian. And this means that the carrying forward of the work of Christ on the earth is inseparably bound up with the perfecting of the Church as an instrument. If men are to know Christ and be drawn to Him, the Church must be more truly one (we have His own word for this), and the notes of the Church already mentioned must be sounded ever more and more clearly. To one who really believes in the Holy Catholic Church, the idea of any portion of it arrogating to itself the name of the whole, is only less impossible than the idea of ignoring the Church altogether in seeking to forward Christ's work in the world. The perfecting of the Church will demand sacrifice; sacrifice of prejudice by the various portions and by various individuals. But if we really believe in the Church as the embodiment of Christ in the world, believe that as she grows into perfection, His work will grow, then we shall be ready for the sacrifice required.

And last of all, if we believe in the Church, we should not be dismayed when it seems nearly destroyed or even what is harder to bear, ignored. Rather we should look to ourselves, seeking to be true to the great ideal of the Church as the Body of Christ by realising it in ourselves its members, and looking forward with confidence to the time when its glory shall be recognised and God be praised for the blessing it has brought to mankind.

The Promise to Keep God's Commandments

This promise naturally follows on the other two. In the first we engaged to give our allegiance to God alone; in the second we profess faith in Him as alone having a right to that allegiance, not only as our Creator but also

as our Redeemer and as our Sanctifier. Allegiance to God is obedience. Our Lord insists on this time and again. "He that hath My commandments and keepeth them," He says, "he it is that loveth Me" (St. John 14 : 21). And at the close of the Sermon on the Mount, both in St. Matthew and in St. Luke, He warns us that discipleship which does not spell obedience has no abiding foundation. So the third promise which we are called upon to make at Baptism is expressly stated to be a necessary consequence to the earlier ones. "Wilt thou *then* obediently keep God's holy will and commandments and walk in the same all the days of thy life?"

The second part of this promise, which is repeated word for word in the Catechism, is, of course, merely a restatement of the first. But the fact that there is this reiteration suggests the importance of impressing on our children that keeping God's commandments means walking in them all the days of our life. For there is the constant temptation to make obedience mean something other than the simple doing of God's will day by day. The Pharisees erred, for the most part, by making a mere knowledge of God's law the end in itself, and there is the tendency in all of us to follow in their footsteps. Therefore we cannot give too much attention and pains to making the child realise that obedience to God means obedience, and that nothing else can take its place.

And it will be well to take the promise to keep God's commandments in a little broader sense than that which is expressly taught in the Catechism. The Decalogue is of course the foundation of the moral law, the most complete statement of the great principles of duty, both toward God and toward men, which is found in the earlier history of the race. But the child should be made to realise that there are many other commandments of God which help us to understand these Ten, and so he should be pointed to the Bible as furnishing him with the guide in keeping this baptismal vow.

Especially should he be made to see that the Great Commandment of God is the life of Jesus Christ as we have it portrayed in the New Testament. In thus inculcating a broader and richer conception of the keeping of God's commandments, we are simply following the leading of the Catechism. For its statements of our duty to God and to our neighbour are, as we shall see, simply the Decalogue interpreted by God's fuller revelation of His will in Jesus Christ. And we must remember in teaching the child that we cannot take anything for granted. If we do not point out the connection of the Decalogue with God's record of His will in the whole Bible, the child will fail to realise it.

We must carefully observe, however, that we are bound by our baptismal vow not only to keep God's commandments, but, first and foremost, to keep His holy will. The commandments are, of course, the expression of that will; yet it is of the utmost importance that we think of them, not as isolated rules of conduct, but as the free utterance of the one will of God. We must, at the outset, make the child realise, so far as we can, that obedience to God cannot be cut up into departments, but that in the words of St. James, he who breaks one commandment is guilty of all; simply because it is a transgression of God's will and not an infringement of a mere rule (St. James 2: 10, 11). And we must further strive to impress upon the child the fact that his duty is not done even when he has fully kept the law he knows. He is pledged to do God's will; and this inevitably involves an honest and earnest endeavour to grow in the knowledge of that will that he may do it more perfectly. The closing words of the longer exhortation in the Communion Office express this most forcibly. We are to give God thanks, "submitting ourselves wholly to His holy will and pleasure, and studying to serve Him in true holiness and righteousness all the days of our life."

And, finally, this involves the need of developing in

the child, as far as possible, a careful listening for the voice of God speaking within, applying His infinite and absolute will to the particular crisis of our lives. This indwelling of God's Holy Spirit, interpreting to us the perfect revelation of God's will in Christ, is the characteristic gift of the Christian covenant. And the child of that covenant, who is being trained to grow up into the fullness of its blessing, should, above all else, be instructed in the necessity of listening carefully for, and giving absolute obedience to, this voice of the Holy Spirit speaking in the heart. Not because this inner voice of God makes unnecessary a knowledge of the expressions of His will recorded in the Holy Writ and especially in the Decalogue and in our Lord's life and works, but because only by listening to this inner voice can these commandments of God convey to us a knowledge of His will, in the full power of its infinite demand and unspeakable blessedness.

The Ten Commandments.—In considering God's commandments, the limiting of the attention to the Decalogue is in striking accord with the general definiteness of the Catechism. As we have already said, it is probably wise to make the child realise the relation between these Ten Commandments and the other moral instructions given in Holy Scripture. It is probably not possible, especially in teaching the younger classes, to bring out, with any success, the distinction between the fundamental moral laws and the mere temporal statute laws and ritual of the Jewish nation. But then it is not necessary, since the question has never occurred to the child's mind. What is necessary is to emphasise strongly and clearly the great fundamental religious and moral laws which are so completely and succinctly stated in the Decalogue. The wise teacher will seek to lay a strong foundation with these great foundation stones.

At the same time the reference to the book of Exodus

gives a natural opportunity for connecting the Decalogue with the Bible. And, more especially in classes where there is some knowledge of the great events of Hebrew history, there is a possibility of putting these Ten Commandments in their proper relation to the history of God's self-revelation to the chosen people and so to the race. They stand, of course, as the expression of the moral demand of the Old Covenant, as our Lord's law of love and of imitation of Himself is the expression of the moral demand of the New. On Mount Sinai God offered to take the Hebrews under His peculiar protection as His people in the special sense, on condition that they engage to keep these commandments. This reminds us that it should be made clear to the child that only those who keep God's commandments and walk in them all the days of their life are, in any true sense, His children.

As is well known, the Ten Commandments divide into two tables of unequal length; the first four inculcate primarily religious duties; duties, that is, which are concerned with our proper relation to God alone. The last six, on the other hand, while still in a very real sense expressing our duty to God, are concerned with right action in those relations which we sustain toward our fellow men. The Fifth Commandment naturally binds the two tables together and, for the child, especially, is the key to the whole. For if the family life is what it should be, the child will be learning in the divinely intended way both his duty to God, his heavenly Father, and to his fellow men, his brothers in the one family of God. Too much stress, therefore, cannot be laid on inculcating this duty of honouring the father and the mother. And to honour, we must remember, means not merely to recognise their moral worth—in fact, that has nothing to do with it—but to recognise the duty due to them as father and mother, and fulfill it in obedience and respect, in support and in love.

The detailed teaching of the Ten Commandments will best be considered in studying the two Duties, where it is so well stated in the terms of the teaching of Christ. But before taking up this, it will be well to emphasise the importance of negative moral law in the training of the child. The very fact that in the childhood of the race, God's will found expression in this largely negative form would suggest to us its value. An immature character needs very definite instruction, and a negative commandment is much more definite than a positive one. Also we need to realise at the very outset of life that there are certain things which we must not do. Only so shall we be able to appreciate the fact that every "thou shalt" inevitably includes a "thou shalt not." So in teaching the child, we would insist upon the prohibitions of the Decalogue; but at the same time, since he is a Christian child growing up toward that freedom of moral life made possible by the indwelling Spirit of Him whose law is "Thou shalt love the Lord thy God" and "thy neighbour as thyself," we must give our main attention to instructing him in the positive side of his duty.

The Duty toward God.—This is the expansion and restatement in positive form of the commandments of the first table of the law, in the light of what our Lord calls the First and Great Commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind" (St. Matt. 22 : 37). This commandment, we must remember, was not original with our Lord. He quotes it from Deuteronomy 6 : 4. And in doing so He is not bringing to light a principle hidden in a mass of ancient law and almost forgotten. For this passage from Deuteronomy was one of the best known passages in the Old Testament. It constituted the central statement of that "Shema" or creed which was recited in the Synagogue at every service; it was written on a little roll which was thrust into the phylacteries, and into the little receptacles which were attached

to the door-posts of the houses. But the point is that our Lord really makes it the central and all-inclusive law.

The first part of our Duty toward God covers the duty enjoined in the First and Second Commandments of the Decalogue. The foundation of the legislation of the Decalogue is the recognition of a peculiar relation to Jehovah on the part of the Hebrews (Ex. 20 : 2). The same thing is true of that statement of the fundamental law in Deuteronomy which our Lord calls the First and Great Commandment. This is introduced with the significant statement, " Hear, O Israel, the Lord our God is one Lord " (Deut. 6 : 4). This personal relation to God realised as the one God must underlie our recognition of duty to Him.

So our first duty is to give Him that recognition which is His due—to believe in Him, to fear Him, to accept the fact of His being indeed our God, and to realise that we must therefore render to Him our all in righteousness and true holiness. It has got to be the fashion to put out of sight the sterner elements in God's self-revelation. This is a serious mistake ; for while we can never stop with the consideration of its terrible sides, yet they must always underlie our thought of God, even as they were the earliest revealed and so underlie the conception of God as it has grown up in the history of the race. We must realise that God is indeed a just God and a terrible, demanding righteousness and holiness, and never abating one jot or one tittle of His demands. We must recognise not only the necessity of the moral law, but the fact of God as the source and sanction of that law.

However, we have by no means fulfilled our duty when we have given God adequate recognition in this way. The crown of God's self-revelation is the fact that He is love ; not only demanding of us love, but so loving us that to love Him in return is only the natural thing for the human heart. But while love toward God

is simply a natural expression of our faith in Him as He is, it is at the same time a duty, since it involves more than mere feeling and comes into conflict with that self-regarding devotion to other things which St. John calls love of the world (1 John 2 : 15–17). So the child must be impressed with the fact of the duty to love God, even while the fulfillment of that duty is made easy by instruction in the love shown to us by our heavenly Father.

And this duty is one which embraces all the elements of our life. We must love with all our heart. The heart is the seat of the will; that very citadel of personality. We must love with our minds, our intellects; devote all our intellectual powers to the service of God. We must love with our soul; our life; in all its fullness of infinite possibility. And we must love with all our strength; whatever we do with the body, the mind, or any other faculty, doing it with our might. Of course all this and more is involved in the simple statement that we should love the Lord our God with all our being. But it is well always to elaborate this simple statement, especially in teaching the child.

And in fulfilling our duty to God, we must not forget worship. Our fear we render to the terribleness of God, our love to His love; but our worship we render to Him as infinite and holy beyond all thought; God who holds us and all things in the hollow of His hand and works all according to the pleasure of His will. Only as the spirit of worship is developed, can we preserve and deepen the true realisation of our relation to God. It should be emphasised that worship involves thanksgiving and prayer; but it should be especially pointed out that the element in it which is most fundamental, and which is at last to crowd out all others, is that of praise. We adore God for what He is, not simply for what He has done for us, and for what we expect Him to do. This praise and adoration, as the principal element of worship, it is the duty of every child of God to render.

And that not only in his own private devotions but more especially in company with others of God's children in the worshipping congregation of the Christian Church. This necessity for worship as implying the necessity of Church attendance should be especially impressed on the child both by precept and by example; and also by actually seeing that he goes to Church, and goes there to worship.

Finally, we are taught that we must trust God. This is of course involved in believing in Him as God, and is the natural complement of the duty of loving Him. At the same time, it needs to be especially emphasised in these days when the fact of the personal, direct care of God for each one of His creatures is being lost sight of, in undue emphasis upon the fact of what we call natural law. Of course the simple truth is that our knowledge of God's method of accomplishing His will in His creation does not remove Him to a distance, but rather brings Him closer. There is an idea, however, that God's creation has in some way come in between Him and us; and so it is of great importance to emphasise the fact that we may trust Him and call upon Him with the certainty of His hearing, if only we are giving up our lives to do His will. At the same time the child should be taught the great fact that God's love must often lead Him to answer our cry in a way different from that for which we look; and that trust, therefore, means the leaving of the whole matter to Him in perfect confidence that He is faithful.

The duty "to honour His holy Name and His Word" is obviously the positive statement of the injunction contained in the Third Commandment. To take God's name in vain is to use it in a way which is empty of meaning. This may be done either in careless cursing, or in false swearing. But we must go rather farther than this. To curse at all is to use God's Name in a way which is not reverent, which is really empty of all rever-

ence. And to swear at all is to give an undue exaltation to the necessity of truth-telling under certain circumstances, and so to dishonour the Name of God (St. Matt. 5 : 33–37). What we have to impress upon the child is something of the fullness of meaning in the Divine Name and so the duty of using it with meaning both in Divine Worship and at all other times. That is to give it always the honour which is its due.

This honour due to the Divine Name, because it is God's Name and cannot be dishonoured without dishonouring Him, must be clearly given to His Word. We shall never get the child to honour God's Word, however, unless we insist upon his rendering honour to that Book in which this Word is recorded; and we must even insist that the material volume itself should be treated with reverence, for the child's mind works from the concrete to the abstract, as, in fact, most minds do. At the same time we must be careful that the honour does not stop with the reverence for the volume or with some fictitious reverence for what is written therein. We must try to make him realise that reverence for God's Word is impossible if we are not first seeking to understand that Word and then endeavouring to put it into operation in our lives.

The last clause of the Duty toward God refers to the Fourth Commandment. It is important to notice that the commandment to keep the Sabbath Day is one of the two commandments of the Decalogue which is couched in a positive form. The latter part is indeed stated negatively, but it is obvious that this latter part is simply an expansion of the fundamental positive commandment, "Remember the Sabbath Day to keep it holy." This statement of the Sabbath principle we observe in keeping the Lord's Day, the first day of the week, as the festival of our Lord's Resurrection. To keep the Lord's Day holy means to consecrate it to God in a peculiar way, separating it from the ordinary work-

aday life and giving it over to a renewing of our realisation of God, and to that fuller measure of worship which is impossible to us in the midst of the turmoil of our daily work.

But while the Lord's Day is thus to be kept separate, it is not to be cut off from the rest of the week. Coming as it does on the first day, it consecrates the whole week, and the duties of our every-day life are to be performed in the spirit of its consecration. We are to serve God truly all the days of our life. If the child can be made to think of Sunday in some such way as this, the real foundation of his religious life will have been laid. For it is in the proper keeping of this one day, especially consecrated to the worship of God; and on the other hand in the realisation that this spirit of consecration and worship must be carried into every action of every day, that we find the key of a really practical and ever-growing realisation of God as indeed our God.

So the Duty toward God in this last clause leads us up naturally to that Duty toward our Neighbour in which we have explicitly stated the various ways of serving God truly all the days of our life.

The Duty toward our Neighbour.—This is a restatement of the duties taught in the second table of the Decalogue, in the light of the words of our Lord with which it begins. But there are really two quotations combined in this first clause. The first of these is what our Lord calls "the Second Great Commandment" (St. Matt. 22 : 39). It is a quotation from Leviticus 19 : 18. But in our Lord's teaching it is given a wider range than it had in the old law, and is made truly fundamental. We must always realise that in our Lord's teaching it is definitely made to depend on the first and great commandment of love to God. It is the expression of that love in the light of every day. The second part of this first clause is adapted from the Golden Rule (St. Matt. 7 : 12); which is really a simple expansion of the com-

mandment to love our neighbour as ourself. We must note, however, that it is positive in form. We must not merely abstain from doing to others what we should not wish them to do to us, but we are positively to concern ourselves with discovering what we should wish others to do to us, and then to do this for them. The more we think of the difference between the negative statement of this principle which is found in Confucius, and this positive statement, the more significant we shall realise the positive one to be.

After thus laying down the fundamental principle to which it gives expression, the Duty toward our Neighbour takes up and expands the teaching of the Fifth Commandment. This Commandment, we shall remember, is given in the positive form in the Decalogue itself and is the only commandment beside the Fourth having such distinction. In view of the fundamental position which this Commandment occupies, as has already been brought out, the positive form seems very significant. The Duty toward our Neighbour seeks to give expression to the implications contained in this Fifth Commandment. It, therefore, extends the range of the principle it enunciates so as to touch not merely our relations in the family, but all our relations in human society. In each we must render that which is due: to our parents, not only honour, but love and succour; to the state both honour and obedience; to all those authoritatively set over us, the proper submission; and to those who are here called our "betters," that recognition of their position which is just and right. The idea that there are any who are our "betters" may be somewhat repugnant to our democratic ideas, but the fact remains that there are, and we must recognise it and make our children recognise it. The existence of hard and fast social lines we of course cannot allow, but the high position which properly belongs to advanced attainment in practical power and in intellect and, above all, in character, should

be recognised and revered. We may become as good as any one else, but it is a fatal mistake to allow the child or to allow ourselves to imagine that there is no superiority in that attainment which we have not yet achieved.

The consideration of the Sixth, Eighth and Ninth Commandments is introduced by the general injunction "to hurt nobody by word or deed." This is a general negative statement of the duty of love. As St. Paul tells us, "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law" (Rom. 13: 10).

The next clause, "Be true and just in all my dealings," and "to keep my hands from picking and stealing" are positive statements of the duty enjoined in the commandment, "Thou shalt not steal." Their meaning is obvious, but care should be taken that the child is made to feel their force.

"To bear no malice or hatred in my heart" is a restatement of the Sixth Commandment, "Thou shalt do no murder," in the light of our Lord's own comment (St. Matt. 5: 21–26). It is important to make the child realise the wickedness of anger, and yet care should be taken not to exaggerate the significance of outbursts of emotional anger to which childhood is so naturally liable. This may best be done by putting the emphasis where it is put in this Duty. We must not nurse our anger, so that it controls our will and leads us to those wicked acts of retaliation which are akin to murder. The Ninth Commandment is restated, and simply expanded, in the injunction, "to keep my tongue from evil speaking, lying and slandering." All of this, it will be seen, is, in turn, an expansion of the principle, "to hurt nobody by word or deed." The Seventh Commandment is expressed in the clause, "to keep my body in temperance, soberness, and chastity." In teaching this, emphasis should be laid on the exact meaning of the word "temperance." To most children, and to many

older persons, the word means nothing more than total abstinence from alcoholic liquors. What it really means is self-control; that strong grasp upon one's self, that real control of the body of which St. Paul speaks in 1 Corinthians 9: 26, 27. The necessity of attaining this self-control should be impressed upon our young people, especially those who are coming to the age of adolescence. For failure to learn self-control means not only failure to keep these commandments, but failure in the whole business of life. For a man who gains control of himself in one department of life can learn to control himself in all; and no one can be master of others until he is master of himself.

The Duty toward our Neighbour naturally closes with a reference to the Tenth Commandment. This is made in two clauses. The former is a simple epitome of the Tenth Commandment itself, and the latter is a strong and clear statement of its meaning. The antidote of coveting, and of all the sins which follow in its train, is honest labour at the work which is right to our hand. The man who casts his eyes around in jealous longing for the advantages which are not his inevitably neglects the work which it is given him to do. If we are to realise that the station of life in which we find ourselves is that to which we should devote all our energies, we must believe that our being in this state is not mere chance. Back of all arrangements of life we must learn to see the Providence of God, and so to realise that the circumstances in which our lot is cast are those which, for the time being at any rate, are best adapted to our best development. But we must not overlook the fact that as we profit by the opportunities offered, others will take their place. This is suggested by the form in which this last clause of our Duty toward our Neighbour is cast. I am "to do my duty in that state of life unto which it shall please God to call me." If the child has really learned this central principle so that he gives his

strength to fulfilling it, he will do his duty toward his neighbour and be a useful member of society.

There is one point more, without which any consideration of this Duty toward our Neighbour would be incomplete. All of which we have spoken may be included under the head of social morality. But our duty toward our neighbour reaches out beyond this. If we would really love him as ourselves, and do to him as we would have him do to us, we must be giving our earnest thought and endeavour to bring to him that revelation of God which has been made known to us. One of the most pressing duties of that state of life in which we are placed is the duty of bringing the knowledge of Jesus Christ to those who have it not, and of commending Christ to those who know Him only by name. If a child can be brought to recognise this duty and this spirit of true sonship implanted in his heart, there need be little fear about his fulfillment of the laws of social morality which are especially inculcated in the answer we have been considering.

The Necessity and Practice of Prayer

The question which follows the Duty toward our Neighbour is one of the most important statements in the Catechism. It forms the transition from the part which we have been considering, in which the emphasis is laid upon Duty, to the latter part, in which the emphasis is laid upon Grace. So it needs careful and detailed attention.

We must seek God's grace that we may do His will.—This is the first main statement of the question which we are considering and it is a statement which should be clearly and strongly impressed upon the mind of the child. The Catechism brings it to his notice at the close of the summary statement of the Christian Covenant. He cannot renounce the devil or keep God's commandments, or even believe in Him with an ever-

increasing faith, without the aid of God's especial grace. The pledge of this grace is the distinguishing mark of the Christian religion. By over-emphasis of the Sermon on the Mount, we often get the idea that the whole significance of the life of Jesus Christ lies in the moral ideal which He has put before us. But if we turn to the interpretation of the significance of Christianity which is given in the Epistles, we find that that which bulks largest is the fact that in the life of Jesus Christ, we are not only assured of God's help, but actually have it given to us that we may grasp it and use it if we will. This does not mean that the moral ideal held up for our imitation in our Lord is not of the very essence of the Gospel. There can be no grace sought from God except that which is sought to enable us to fulfill this moral ideal. And so what must be impressed upon the child is, first, the duty to live as a Christian should live, growing both in moral character and in that closer fellowship with God which rests upon and issues in an ever-enriching faith; and, second, the absolute necessity for continually seeking God's help that he may so live.

The fundamental way to seek God's grace is by prayer.—This is the second statement of the question that the child must learn to call for God's grace by diligent prayer; and this too is emphasised in the answer to the earlier question, "Dost thou not think thou art bound to believe," etc. Prayer in its simplest form is a request for something needed. That is to say, it is a direct personal appeal going out from the heart of the child to the heart of the Father, and therein lies its fundamental character. It is essentially personal, and so it is essentially real. As the child goes on in the Christian life, he will learn to join in the more formal public worship of the Church and to use the various means of grace. Whether these will be a reality to him or not depends upon his having learned really to pray. For it is clear that they can be of no value unless they are used as a means of

deepening and strengthening that personal relation to God of which true prayer is the expression. Here, then, is the place to put all our emphasis, if we would build a strong foundation on which the spiritual life of maturer years may rest.

The Lord's Prayer shows us how to pray aright.— In seeking to bring home to our children the teaching of the Lord's Prayer, we shall probably do better to give our main attention to the Prayer itself. The explanation contained in the answer to the question, "What desirest thou of God in this prayer?" will give us comparatively little help. It contains some points of striking value, but for the most part it is the weakest thing in the Catechism and tends rather to obscure than to elucidate the simple petitions of the Lord's Prayer.

The first thing that strikes us in the study of the Lord's Prayer is the fact that our Master would teach us, in approaching God, to do so with a true conception of our relation both to Him and to our fellow men. This is so often pointed out that we may fail to realise its very great significance. But it is of the utmost importance, and must be strongly impressed upon the child. In coming to God in prayer we address Him as Father. Here is a term which while containing the depth and height of what Christianity has made known to us of God, is yet one which enters into the child's experience. He is to come to God with the simple trust and confidence with which he would come to his father. And yet, on the other hand, he is to realise that his Father in Heaven is even more loving, more wise, and more powerful than his earthly father. In addition to approaching God as Father, he must approach Him as the Father of all men. Of course, in a child's conception, the brotherhood of man has no place; but he can realise the fact that his Father God is the Father also of his brothers and sisters, his playmates, and even of others who enter only incidentally into his life. From this ini-

tial idea, if it is concretely and strongly realised, he will grow up into an ever-broadening realisation of the fact that in claiming God as his Father, he claims brotherhood with every one of his Father's children.

The next thing which strikes us in studying the Lord's Prayer is the primary emphasis which it lays upon the accomplishment of the world-wide purposes of God. The child should of course be taught to bring this home to his own life as is suggested in the explanation. But it is best, too, to make him realise something of the broad outworking of God's purpose which does not come immediately into touch with his own life, and yet in which he is bound to be interested as God's child, and for which he ought to pray. This can be made very concrete by telling him of the missionary work of the Church, and pointing out that the prayer, "Thy kingdom come," is a prayer for the success of the work which those noble men and women are doing. This broader teaching must not be emphasised to the exclusion of that which points out the necessity for asking grace that the Kingdom may come in his own heart, but neither must the narrower exclude the broader. The great emphasis must be placed upon the fact that only as we are really longing and praying that God's will may be done both in the world at large and in ourselves, can we go on to pray for those definite blessings which we need.

The third point which needs emphasis is the fact that our Lord teaches us to ask our heavenly Father for what we need for our daily sustenance. The petition, "Give us this day our daily bread," is obviously in its primary meaning a prayer for the sufficient support of our bodies. And its great significance is that it makes prayer real. If we can pray only for those things into which the laws of the material world do not enter, we must inevitably exclude from our prayers that which touches our lives most closely, and this means that we must recognise in God a definite limitation of power or else of interest.

It requires little imagination to see that if God is thus put off into a corner, it means that the life in which we are struggling and in which most of our worries and distractions come to us is one in which He is not concerned. Against this false idea of the limitation of the grasp of prayer stands this petition, and the broad teaching of our Lord as to God's presence in His world which lies back of it. If it be true that "not a sparrow falls to the ground without our Father," then it must be true that He is interested and powerful to keep us and to bless us in the simplest and most material aspects of our life. He who manifested His sympathy and divine love in providing wine for the marriage festivities of the Galilean peasant cannot be unmindful or impotent to help us in similar circumstances. So the child must be encouraged to ask his heavenly Father for those things which he needs, no matter how simple they be. But at the same time he should always be reminded that while God is sure to hear, His loving wisdom may withhold the thing asked for, and that all that our Lord encourages us to pray for is that which we need day by day. It is not any gratification of our whims which He pledges us, but simply that support and help which is necessary for us that we may accomplish His will in this world. And it may be well to carry our instruction a little further and point out that the support which we need is not altogether or even primarily material, and that for the higher spiritual bread also we must ask God day by day. This, however, leads us to the consideration of the next point.

We notice in the next place that the main emphasis of the latter part of the prayer is placed upon the petition for spiritual blessing. This teaches us, and the teaching must be impressed upon the child, that the main object of prayer is to seek strength for spiritual growth; or, in other words, to seek God's help that we may do His will, and especially may grow up into Him. Here the

petition is two-fold. In the first place, we ask forgiveness for our definite infractions of God's law. In so doing we confess that we have broken that law by our own grievous fault, and we seek to be restored to the lost fellowship with our Father by that act of free forgiveness which He has pledged us. Then, in the second place, we pray that He may keep us from future faults. This is most happily expressed in the phrase, "that it may please Him to save and defend us in all dangers both of soul and body." This is a true deliverance from evil or from the "evil one," as it should probably be translated; our spiritual enemy of whom experience speaks. For it is in the time of physical and spiritual danger that temptation comes, and it is then, therefore, that we need to be saved and defended. We must be tempted, that is, tried and tested, that our spirituality may be perfected and grow in power. But if the test is to have this happy result, it will be only because God helps us in it; and this we must seek for in prayer.

There is one more thing to be noticed in the Lord's Prayer, a point which is omitted entirely from the explanation, and that is the condition attached to the prayer for forgiveness. We ask to be forgiven our trespasses, "as we forgive those who trespass against us." This takes us back to the opening words of the prayer, "Our Father," and nothing can be more helpful in impressing the reality of prayer upon the child than to make him realise that he must not pray to God with unforgiveness in his heart, because his Father in Heaven dearly loves that one whom he hates and will not listen to him unless he forgives him.

The Lord's Prayer also teaches us the value of forms of prayer.—We know that our Lord gave this prayer with the intention that it should be used by the disciples, and the very fact of His doing so is sufficient endorsement of the use of liturgical prayers; to say nothing of the fact that liturgical prayers were at that time used in the

Jewish worship in which our Lord shared. The value of the use of liturgical prayers in public worship is so obvious and so generally recognised to-day that it hardly needs emphasis. At the same time it may be well to point out that it is only through having regular forms that prayer can be "common prayer," really joined in by the congregation. Also it might be well to emphasise to those who are able to appreciate it, the liberal educational value of liturgical worship.

But it is the valuable use of forms of prayer in private praying which should be especially impressed upon the child in teaching the Catechism. We must learn to pray as we must learn to do everything else. And the fact that our Lord gives us a form of prayer to help us to learn makes it clear that He approves the use of such forms for these purposes. The Collects of the Prayer Book should not only be taught to the child, but he should be taught to use them in his own praying; and other beautiful prayers, both ancient and modern, may be taught him as well. But it is not enough merely to put these prayers into his mind and tell him they should be used in his actual praying; we must point out the necessity for ever seeking to appreciate them very fully and to fill them up with his own intention. If we can really get the child to use the Lord's Prayer, and some of the beautiful prayers of the Church in this way, and add to them from time to time, we shall not only be training him to pray, but also be teaching him how to make prayer most effective in his spiritual life; and so be laying a real foundation for a deep and true personal religion in his maturer years.

We must not, however, allow our children to imagine that they cannot pray without using some form. Rather we should teach them in their private devotions to give free expression to their desires, certain that a constant use of noble forms will have so trained them in the proper approach to God that they will not fall into a false familiarity. And especially we should teach them the

art of "ejaculatory prayer" as it is called; we must teach them to lift up their hearts to the throne of grace in a few words of petition for strength or guidance in the times of sudden crisis in their lives. It may seem that this is too advanced a form of prayer for the child, and it is of course true that the crises of life do not usually come in the delicate years of childhood; yet on the other hand, heaven is much more easily realised by the child than by the adult; a fact which is the theme of Wordsworth's great "Ode to Immortality." And so the ability to pray in the time of need may be formed more easily in childhood than in later years.

This leads us to the last but by no means least point to be emphasised: If prayer is to become a habit which will abide with the child through life, he must learn to pray at stated times and in special places. Constituted as we are, that which is done at any time is not done at all. It is very significant that modern psychology is teaching the supreme value of the moments just before sleeping and just after waking. These have always been the times set apart for prayer, and the importance of praying at these times, not one only but both, should be impressed upon the child, and care taken to secure the coöperation of the parent in seeing that the habit is formed. It would also be well to tell the child of the wide-spread custom of praying for the missionary work of the Church at noon, and, so far as possible, urge him to pray then too. Of course, as has been said, the child must not be allowed to think that when he has prayed night and morning he has done all the praying necessary for the day, but if the habit is formed of praying at least at those times, prayer will become the habit of his life and will go on to its natural development. And again, while prayer may be offered acceptably anywhere, there is unquestionably a real help in having certain places where we shall pray. This, in the case of the child, depends largely, of course, upon the parent, but the

teacher can have the matter in mind, and see if the coöperation of the parent can be secured.

In closing this most important section, we go back to emphasise the fundamental point. The child must be taught to enter into a real personal relationship of dependence and trust with his heavenly Father. Only as he learns this can the later and more formal religious life have any meaning, and the foundation for the deepest spirituality be strongly and truly laid.

The Sacraments and Their Uses

Definition.—In the broadest sense of the word, a sacrament is the material expression of a spiritual fact or force. Or, to approach it from the other side, it is something visible and tangible which has a spiritual significance. Spirit always reveals itself through matter. The spirit of man expresses itself through his body. And so the spirit of God expresses Himself through the material universe, through human society, and, above all, through the Church, the Body of the Incarnate Son of God. Thus all things, the Church especially, and her ordinances, are sacramental. The word was used in this broader sense by those ancient writers of the Church whom we call the Fathers.

But the Catechism uses the term sacrament in a carefully restricted sense. It is concerned only with the sacraments in the Church which were explicitly ordained by Christ. Of these there are but two, Baptism, and the Lord's Supper. In thus exalting them to a peculiar eminence in the class of sacramental phenomena, the Catechism is in absolute accord with the whole teaching of the Church, except the modern Roman. For when the word sacrament is used in a broader sense, some especial adjective or adjectival expression is used to indicate the peculiar exaltation of the two great Sacraments.

Turning now to the answer to the question, "What meanest thou by this word Sacrament?" we realise at once that this latter part of the Catechism is very carefully written, and that due attention must be given to every word and every point of punctuation. This is especially so, because in public recitation of this answer, a comma, and even a greater punctuation mark, is usually placed after the word "grace," with the result that the meaning of the first phrase is hopelessly obscured. As it stands, it teaches us that the sacrament is an outward and visible means by which we receive an inward and spiritual gift. It is not a sign of a fact so much as of an action; or perhaps we might say transaction. And this relation between the outward and visible sign and the inward or spiritual grace which it conveys is due, we are taught, to the ordination of Christ. It is not our faith which makes the connection, although it must really be our faith which grasps the inward grace through the outward sign. But, as always, faith grasps what is there to be grasped, and it is there because Christ ordains it so. And the purpose of this ordination is to provide for our natural weakness. God's grace is not limited to sacramental action; so to conceive the significance of the sacraments is utterly to misconceive it. But in the sacramental action we have a point upon which our faith can fasten. We seek God's grace here because it is especially promised along especially definite and easily fulfilled conditions. Christ's word has been passed. This outward and visible act may be the means by which we receive the grace we seek. And our engaging in it is pledge, resting on His ordinance to assure us that we do receive it.

In the third question in this section is given an analysis of a sacrament which is slightly at variance with the definition of the previous question. As there defined, the sacrament is the outward and visible sign. This is the more strict meaning of the word; but in the answer

to the third question, the term sacrament is applied to the whole action, not only the outward and visible sign but the inward and spiritual grace as well. This of course is the more popular use of the term, and is simply due to a transference of the name which properly belongs to the most prominent part so that it comes to cover the whole. In the balance of the section we find the word used in its broader sense.

In closing this study of the definition of the sacraments, let us reëmphasise the fact that the two great Sacraments of the Gospel are simply the summits of that sacramental system which we touch on every side. The sunset, speaking to us through material colour of the peace and calm of heaven, is essentially sacramental. The ordered lines and dots or the conventional succession of sounds which we call human language are again sacramental, in that through these outward and tangible means are conveyed mental and spiritual impressions. That God should crown His grace-giving through His universe with these Great Sacraments is therefore only what we should expect.

Baptism.—The outward and visible sign or form in Baptism is the transaction, not the mere material thing. Baptism is not water, but it is the act of applying water in the name of the Father and of the Son and of the Holy Ghost. In the history of the Church, this application has been made in any one of three ways: The person may be either immersed in the water or have it poured upon him or have it sprinkled on him. The last of these three ways is not permitted, however, in our Church, those alone being used in which the primary meaning of the Greek word, "baptise," that is, "to wash," is fulfilled. The earliest method of Baptism, if we may trust the pictures found in the Catacombs and on the early Christian monuments, was to have the person stand in some body of water, either natural or artificial, and have the water poured upon his head. Among the Jews,

however, ceremonial baptism in the case of receiving a proselyte from the Gentiles, involved complete immersion. It should perhaps be emphasised in answer to the objections of some that the Church is perfectly willing to immerse any one who desires it. The formula, "In the name of the Father and of the Son and of the Holy Ghost," is of course based on our Lord's words as recorded in St. Matthew 28: 19.

In explaining the inward and spiritual grace of Baptism, the Catechism lays all its stress upon our transference from the state in which we are the objects of God's wrath to that in which we are the objects of His grace. The terminology here is taken from two passages in St. Paul's Epistles. The first one is in Romans 6: 1–11. This should be carefully studied as it is full of the richest meaning. The conception of this "death unto sin and a new birth unto righteousness" is clearly two-fold. But it is only one of these which is in mind here. By our incorporation into Christ St. Paul teaches us that we share in His emancipation from the sphere of sin's power and so share in His resurrection life. What is emphasised, then, is the gift of a new and higher life which is given to us in Baptism. This same point is expressed in another way in the second of the two passages from St. Paul, Ephesians 2: 1–10, on which the latter part of this answer is based. Here it is important to note that our being a child of God's wrath does not prevent us from being at the same time a child of His love. For the wrath he has spoken of is the judicial wrath of God, His just abhorrence of sin, and this wrath leads not to letting us alone, but to God's reaching out, in the fullness of His almighty love, to save us by an act of free forgiveness and outpouring of grace. That this is St. Paul's thought is perfectly clear in the passages to which we have referred. And we note that the main emphasis of this answer is on the fact that by Baptism we are made a child of grace; that is to say, we are brought into such

relation to God by our emancipation from sin and new start toward righteousness as opens to us that supply of help, both to know and to will and to do, which is the pledge of all true power, and without which we cannot fulfill the obligations, not only of our baptismal vow but even of our being made in God's image.

But this consideration of the inward and spiritual grace of Baptism must be valueless unless we keep clearly in mind what is required in order that Baptism may be received in such a way as to convey these gifts. These requirements are:

(1) "Repentance," and "repentance whereby we forsake sin." This is the other side of St. Paul's conception in Romans 6: 1–11. The death unto sin which is involved in Baptism is not only God's gift of emancipation in Christ, but is also a personal determination on our part to have done with sin. We must renounce it, repudiate it, turn from it in horror, or in the strong language of St. Paul and the Catechism, "die to it," in intention, in order that through God's grace we may die to it in fact. So this first point includes both renunciation and the steadfast purpose to keep God's holy will and commandments, and also a determination to grow in richness of belief in the articles of the Christian faith.

(2) The second requirement is faith. Not merely faith in the articles of the Creed, though that in its broad outlines must underlie this, but personal trust, "whereby we steadfastly believe the promises of God made to us in this sacrament." As we have seen, Baptism is especially an act of divine giving, so when we come to Baptism we must come with real faith that therein God can and will and does give us that new birth unto righteousness, and into a state of salvation and grace, which He promises. Faith then is that faculty of the spirit by which we grasp the inward and spiritual grace of the sacrament. If that is absent in man no mere performance of the outward rite will prevail. This is for the very simple reason that

it is only by faith that we enter into personal fellowship with God, and the whole meaning of sacramental grace depends upon our finding God in and through His sacraments. Or to put it in another way, there can be no birth of the Holy Spirit, no infusion of spiritual life, unless our spiritual faculties realise and reach out to grasp the revelation of spirit in that which our bodies touch. Only those who believe in the uplifted Christ have that emancipation from death and entrance into life which is the birth of the Spirit (St. John 3: 1–15).

The question, then, naturally arises, What about infants? They cannot perform these requirements; how can they receive baptismal grace? The answer of the Catechism teaches us that they promise, as it were, by proxy. And it strongly implies that if this promise thus made is not confirmed when they become of age the transaction of Baptism becomes null and void. But this puts the whole matter in too much of a legal light. The fact is, that while infants cannot exercise repentance, they have nothing to repent of; original sin being simply that tendency toward sinfulness which cannot be repented of because it is not personal. Again, while they cannot exercise positive faith, neither have they the bar of unbelief. The point is that they are passive, and so most fit subjects for the action of that divine grace, the giving of which is the great purpose of Baptism. The potentialities of spiritual character are as yet unmarred by any personal sin, and so it is just the time to secure the development of those potentialities, not only by bringing the child into touch with the sacramental channels of divine grace, but also by surrounding him with such human influences as will assure his awakening conscience being cognizant of the fact that he is already a "member of Christ, a child of God and an inheritor of the kingdom of Heaven," and so pledged to be true to his heritage. When we look at the matter from the true point of view, and realise that God's purpose is not to set up barriers around His

grace but to make it as available as possible in the accomplishment of our salvation, infant baptism becomes the most natural thing in the world. "Suffer the little ones to come unto Me for of such is the kingdom of heaven."

The Lord's Supper.—The Lord's Supper is the great Sacrament of the Church. Whereas Baptism is received once for all, this Sacrament is received time and again. And it is not too much to say that our Christian character will depend very largely on the use we make of it. Naturally, therefore, it has been the subject of much thought, and, alas! of much controversy in the history of the Church. Men have forgotten that holding so central a place in the life of the Church, it must be many-sided, and that therefore no single human mind, and especially no mind narrowed by the spirit of controversy, can be capable of fully appreciating it. The true method of approach to a study of its meaning is that which strives to realise its infinite mystery, and to appreciate all that is true in the thought of those who regard it from a point of view very different from our own.

These varying points of view find expression in the names by which this great Sacrament is called. The most important of these are:—

(1) The Holy Eucharist or Holy Thanksgiving. This is a very ancient name and emphasises a most important aspect. It is used in the Prayer Book in the Office of Institution, the rubric next to the last.

(2) The Holy Communion. This is the usual name in the Prayer Book, and expresses the fact that in the Sacrament there is a common partaking of the worshippers in that great gift which God there offers them (1 Cor. 10).

(3) The Lord's Supper. This is the title used here in the Catechism. It emphasises principally the truth that in the Sacrament our Lord gives us that spiritual food and sustenance which He promised at His Last

Supper with His Apostles. It is this aspect which is emphasised consistently in all the questions. And it is an aspect which is so fundamental that if it is once clearly grasped by the scholar, as the various questions develop it, he will be in a position to appreciate the truth in the other aspects even more clearly.

The first question teaches us that the Lord's Supper is intended to be an act of remembrance. That is to say, it is a memorial, a constant witness to the great fact of the sacrifice of Christ's death on which it rests, and so to the further fact of the benefits which that sacrifice brings to mankind in and through the Church. And this memorial character of the Lord's Supper is essential. There could be no partaking of the Lord's Broken Body and Shed Blood if that Body had not been broken and that Blood shed in the sacrifice of Calvary. The mind of the thoughtful recipient is inevitably carried back to the Cross. And, moreover, his very receiving bears witness to his faith in the fact of Christ's death being indeed a sacrifice accepted of God, and so a source of all spiritual blessing. When, therefore, we speak of the Lord's Supper as an act of remembrance, we distinguish three aspects, all closely interrelated, yet each, in a measure, distinct. First, it recalls forcibly to our own mind and heart the great central fact of our faith. We believe that we are spiritually partaking of the very Body and Blood of our Lord, and so we are brought face to face with the love and the demand of God in Christ, as its expression centres in the self-sacrifice of the Cross. Second, it is our great expression of faith before men. For our partaking points them to the Cross, not as a mere historical fact but as a focus of spiritual power. We confess, not the dead Christ, but the Christ who was dead and is alive again, and hath the keys of Death and of Hades. We point to the Cross as the key to life, even life with and in Him who has passed unto perfected life with the Father. And, in the third place, it is an act of

remembrance before God; an expression of faith reaching out to appropriate the gifts, which the Father offers, in simple trust in His Word. So we plead the Cross both for our own needs and for the needs of others. But the essential act of this pleading, as of the other aspects we have dealt with, is the eating and drinking. We can plead only by appropriating. We can appropriate the benefits of Christ's sacrifice only by appropriating the sacrifice itself. In St. Paul's phrase, we are saved not only "through" but "in" Christ.

The question about the outward part of the Lord's Supper is important for two reasons. First, it emphasises the fact that the material means through which we are to receive the great spiritual blessings offered in the Holy Communion are the ordinary foods of every-day life. This is obscured for us by the fact that we have ceased to use wine as it was used in Palestine and is still in the South of Europe. And it is still further obscured by the use in some churches of specially prepared bread which has no similarity to the bread of ordinary life, nor, for that matter, to the Passover bread our Lord must have used. There may be other great advantages in the use of wafer bread, but in this important point of symbolism there is decided loss.

In the second place, this question emphasises the fact that the Lord's command, "Do this in remembrance of Me," is only fulfilled by receiving. The connection between this outward and visible part and its inward and spiritual grace depends entirely upon His word. And that word is pledged only to those who eat and drink, as He commanded. All the worship of the Church, all that the human heart can render of prayer and praise and adoration, must gather around this great Sacrament, but the central, essential and indispensable sacramental act on the part of both priest and people must be the partaking of that Bread and Wine "which the Lord has commanded to be received."

The question about the "inward part" in the Sacrament of the Lord's Supper is one of the most carefully worded in the whole Catechism, and deserves the most exact and painstaking consideration. There are really two great points, centering in the two words "spiritually" and "faithful." These emphasise the fact that the appropriation of Christ's Body and Blood is a spiritual act and therefore can be accomplished only by those who have the power of spiritual appropriation; that is, faith. This does not mean that it is faith which makes the Sacrament the opportunity of spiritually taking and receiving Christ's Body and Blood. It is Christ's institution and the Church's obedience to it which make the opportunity. The faith of the individual simply grasps the opportunity offered and so appropriates the blessing. A simple illustration should make this clear. If one holds in his hand the Gospel according to St. John, he is in possession of the opportunity of feeding his spirit on the fullest revelation of God. The material elements which combine to make the book, the material devices of line and space which we call printed language,—all these have been consecrated to be the means of conveying that which is purely spiritual—the vision of God revealed in Jesus Christ. But if one is to catch the vision, he must have more than a copy of the book. For that vision is to be grasped only by the exercise of spiritual powers. And if he will not exercise those powers, not only does he not catch the vision, but the offered opportunity rises up to condemn him. So it is in the Lord's Supper.

The question on the benefits of which we are partakers is apparently intended to be fundamental rather than exhaustive. In its form it adheres closely to the conception of the Sacrament embodied in the term "Lord's Supper." This conception, as we have seen, is the fundamental one. In this great Sacrament we are fed and refreshed with heavenly food. The bond uniting us to Christ as

members of His Body is renewed and strengthened. Our sin is purged by the inflow of His holiness, and our weakness is made strong by the touch of His strength. So our souls are refreshed, and we go forth to the battle for God and our brothers with new courage and power.

But thus to come with real living faith, and receive this great Sacrament to our soul's health, we must come after due preparation. We must examine ourselves. This is the fundamental requirement, as St. Paul himself tells us (1 Cor. 11 : 28). For the opposite of self-examination is carelessness, and we cannot enter carelessly into God's presence. What is required, however, is not examination for perfection, but for the proper attitude of mind and heart in approaching the "throne of grace." Are we really keeping our baptismal vows? Are we renouncing sin by a true repentance, and honestly purposing to keep God's holy will and commandments? Do we really hold the faith, not as a matter of intellectual assent, but as a real confidence in the divine demand and the divine love of which it assures us? And finally, are we doing what in us lies to realise that great vision of universal brotherhood of mankind, all one family in Christ, to which our faith points us and of which this Lord's Supper is the pledge?

So the Catechism closes by taking us back to the thought of the Christian covenant as it is constantly renewed in the second great sacrament to which our baptism, as completed in our confirmation, admits us.

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